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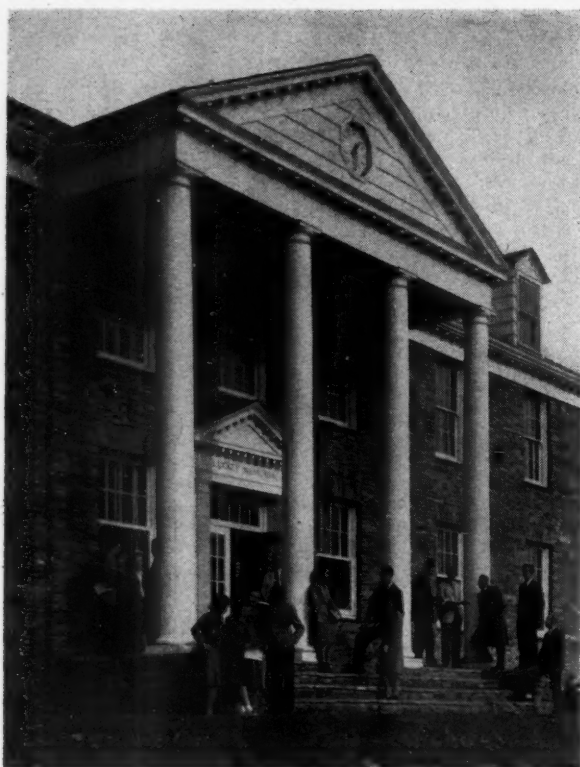
Moody

MONTHLY

JANUARY • 1944
Preacher's Number



DR. CHARLES E. FULLER ON RADIO EVANGELISM, See page 257



Happy College and Preparatory students grouped between classes in the pillared portico of the new Library and Administration Unit, facing the beautiful Genesee valley.

Below we show portraits of three splendid young service men, Messrs. Eyer, Armstrong and Pitt, each of whom met life's turning point at HOUGHTON COLLEGE.



"Life's Turning Point"

CHARACTER—not mere knowledge alone—is absolutely essential for real leadership among men. In an emergency, men will follow one they can trust; not so much because of what he *knows*, as of what he *is*. His heart, not his head, makes him trustworthy; for, "out of it are the issues of life."

So at *Houghton*—training in heart as in head and in hand—many a young man has faced the turning point in his career. Confronted later by the world as it is, he discovers that the Christian character acquired at *Houghton* fits him for positions of greater and greater influence and leadership. To such prepared men, the tomorrows of critical reconstruction will offer still more important opportunities.

One successful '43 Senior says: "I came to *Houghton* not knowing what it meant to be saved. But I found Christ in a real way; and as I leave I have only one desire—to live for Him!"

And the happy father of a *Houghton* boy in the armed service says: "It is on my heart to write you. I realized before Burt went away—I realize it more now

—that *Houghton* and its influence has meant a great deal to him. I am not surprised. Rather, it is to be expected. *Houghton* has a warm place in my heart. All my wishes for you are good wishes."
—Rev. William Swales.

HOUGHTON COLLEGE offers that balanced development of the individual as a whole which infallibly produces well-rounded leaders—able to think for themselves and for others. Amid lovely natural surroundings, at modest expense, *Houghton* maintains the most highly accredited educational standards, and emphasizes Christian Character. Its set-up includes a first-class preparatory school giving careful personalized training through grade 12.

The Spring Semester of HOUGHTON COLLEGE opens Monday, January 24, 1944. Why not investigate? Address Dept. M-144.



Houghton College

HOUGHTON, N. Y.

Lieutenant Marvin Eyer, Director Physical Education, Boeing School of Aeronautics, writes: "After my 18-day basic training at Miami Beach, I was graduated in aerial photography at Lowry Field, Denver. Again at Miami Beach, by much hard work and a lot of prayer I got through Officer Candidate School. After attending Staff Meetings at Denver, I became Physical Education Director at Fresno, California, and later here." (Marvin has since been transferred to San Diego.)

"The Lord certainly has been and is a wonderful Savior to me. Without Him at O.C.S., I should never have made the grade. My experiences since induction have been many and varied; but praise His name, He has seen me through them all, and my favorite verse, Eph. 2:8, 9, still holds good: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast.'"

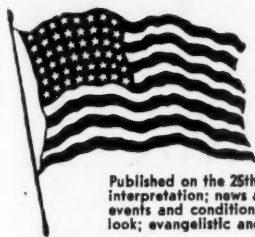
Ensign Mark Armstrong. During his senior year in high school, Mark read over twenty different texts on modern philosophy. As a result, his faith was completely blasted, and he wrote a 42-page letter to his parents assuring them that he still believed in them, but felt their religion was a farce.

However, Mark had been a Freshman in HOUGHTON COLLEGE but little more than a month when his father thought he detected an improvement in his attitude. Fellowship with wholesome Christian young people seemed to make an indelible impression upon the lad. At last, early one morning, he came from his room with tears streaming down his face. "Dad," he choked. "I see it now as you see it. From now on, Christ means everything to me."

Just before embarking recently for an unknown destination, he telephoned his mother: "Pray with me that Philippians 1:20 shall be realized in me; that 'Christ shall be magnified in my body, whether it be by life, or by death.'" Is it any wonder his grateful parents can testify that HOUGHTON COLLEGE was indeed the turning point in the life of their son?

Sergeant David A. Pitt. His parents write: "HOUGHTON meant a great deal to David. For during our Houghton residence he passed through district school, high school and College, graduating in 1936, and subsequently completing a year's post-graduate course in Education.

"Following his enlistment in the army and transfer to the air force, these educational advantages enabled him to pursue a course of training and to graduate as Instructor. He has been serving since December, 1941, in that capacity, and is now Technical Sergeant in charge of Link Trainer Instruction at Shaw Field, S. C."



Moody MONTHLY

Published on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comments on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelistic and evangelical; contending for the faith delivered once for all to the saints.

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THE LIBRARY OF THE
HAROLD L. LUNDQUIST
Associate Editor

***** JAN 4 1943 *****
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***** UNIVERSITY OF ILLINOIS *****

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January, 1944



A National Event

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The '44 conference theme, "Prophecy and Evangelism," is a challenge to every Christian. You'll want to hear what widely-known Bible teachers and evangelists have to say about today's need for prophetic knowledge linked with soul-winning zeal. You'll want to join with this great company in songs of praise . . . and in earnest prayer for revival. You'll want to attend every session possible.

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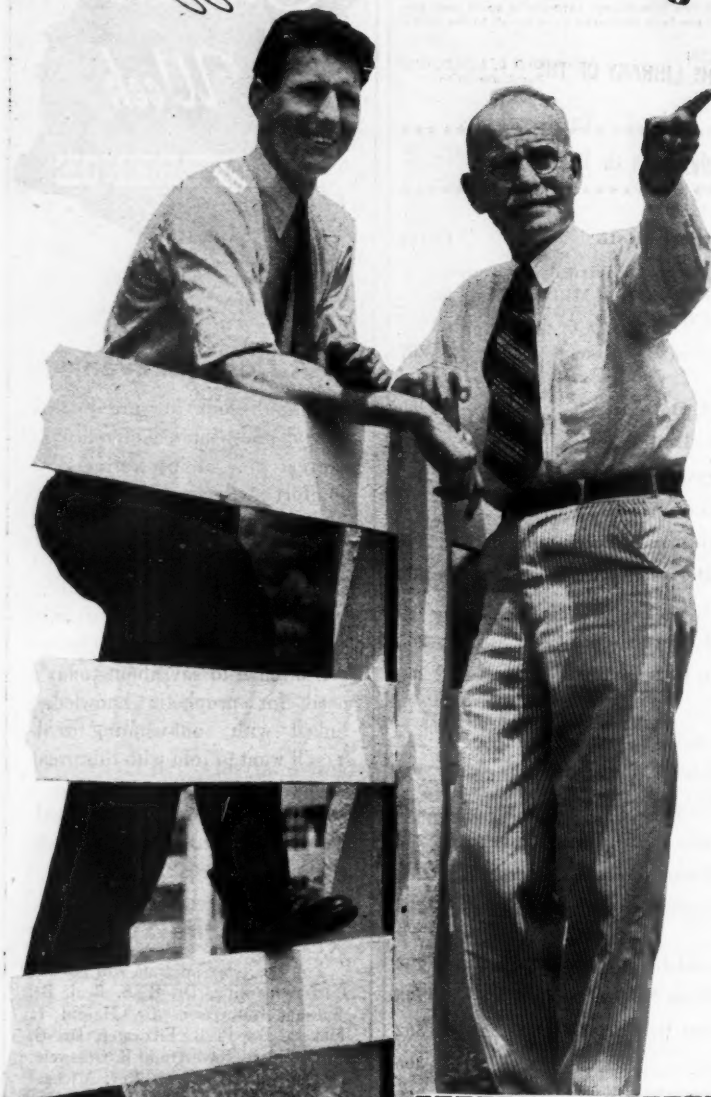
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Editorial Notes . . . —

What a year of destruction has been the war year through which we have just completed our passage! Demolition squads have been in training in our own country, preparatory to possible bombings, but such squads have been active in several European countries. Some of the proud boulevards of Europe have been reduced to shambles.

As we see the wreckage we call man, and the ruin of what he considered civilization, we have a hundred reminders of the temporary nature of human existence and of everything earthly.

In the midst of the broken and the fleeting, we remind ourselves there is such a thing as permanency.

God's world goes on. Of course, it is not His world by submission or control as yet, but it is His by creation, purchase, and providence, and the realization of its redemption is just ahead. But it goes on. The years are flying. Ideas, as customs, are changing. Those of us who are getting older might as well become reconciled to the fact of a changing world. And yet it is a permanent world in that it will outlast its rulers and its conflicting political ideologies. No, the world won't fall apart no matter who is elected in November!

God's Word goes on. Far more abiding than the world He made is the Word He gave, for the Maker of both said, "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

There is a meaningful phrase in I Peter 1:23, where it is said of the Word of God that it "liveth and abideth forever." This would seem to indicate it not only persists, but it progresses. It is not only an abiding but a living Word.

God's Son goes on. Of course, for He is the Eternal Son of the Eternal Father. Because He could say of His past, "Before Abraham was I am," the Holy Spirit said of His future, "the same forever." Yes, indeed, He abideth faithful!

God's child goes on. Every real believer in Christ is so identified with Him that He could only express it in such words, "that where I am, there ye may be also."

God's work goes on. It may look especially hard to labor for Christ in this kind of an age, but it is possible. And the rewards are commensurate always. A reading of revival history is heartening, for there we see what God can do when a few decide to give him a chance.

V

The January issue is called the Minister's Number, not because it is more technical or theological than other issues, but

The Minister

because there are a few articles especially helpful to pastors and other full-time Christian workers. We hope ministers will be profited by this issue, but we further hope that all Christians, whether on the platform or in the pew, will find the entire twelve issues of 1944 making real contribution to their spiritual life and usefulness.

We want the MONTHLY to be of interest to all the church and all the family, and just now to be particularly attractive to our young people in the armed forces.

V

There must be a great deal of loneliness in a world at war. In the overrun nations, so many families have been broken and scattered. Refugees find themselves in strange lands looking into unfamiliar faces.

The young men in uniform experience various forms of isolation. Not only cut off from their families, but from the kind of associations to which they are accustomed, they often feel out of tune with environment and out of touch with their own world.

What shall we say of Christian missionaries detached by war, both from home and from their fields of service? And what of Christians in enemy lands who are out of tune with the powers that be?

But, in particular, we are thinking of spiritual aloneness and the fact that God frequently calls to this kind of separation to Himself. The whole matter was brought to our mind in noticing the Revised Version of Isaiah 51:2. The familiar version says, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." The Revised Version makes it clearer: "Look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and made him many."

As we think of the life of Abraham in the light of this verse, we see that Abraham was alone in his (1) faith; (2) obedience; (3) responsibility; (4) attachment. (We hope some preacher works out this outline. You're welcome!)

"When he was but one" sounds like altogether too few. But one with God is always enough, and the fruit of his aloneness was that God "made him many."

This will come to the eye of some lonely Christian—perhaps a soldier in camp, or a marine in the Pacific. Whoever and wherever, be sure that God has something to accomplish out of your life even

in its present detachment. Are you the only Christian in your barracks, or your house? Perhaps He placed you there "alone" that out of your aloneness He might make many.

V

We would in one paragraph underscore and emphasize the coming Founder's Week Conference, January 31 to February 6, 1944. A strong program has been planned. Due to wartime limitations, few will be able to make the journey and few can be cared for here, but we urge the interest and attendance of all friends in the Chicago area. And we earnestly covet the prayers of all friends everywhere.

Founder's Week

V

It will be a glorious day when the war comes to an end, but the cessation of hostilities will not be the end of our problems. One wonders what the fate of Hitler will be. He merits whatever of punishment can be meted out. But the end of Hitler doesn't mean the end of the spirit of Hitler.

Hitler is the symbol of an age. In the last analysis the difference between the various forms of totalitarianism is only a difference of degree. In essence, Communism and Nazism are the same. And the modified State Socialism, now evident in the United States and Great Britain, is rooted in the same soil.

You must remember there is a great difference between the positions of Mussolini and Hitler. Mussolini seized power. Hitler reached his dictatorship by constitutional means. It is plain silly to place all the blame for Hitler upon Hitler. The German people voted him into being. He is the expression, visible and vocal, of the Germany of our day.

It has been said before, that every nation gets the kind of government to which it is entitled. Rulers are but the embodiment of the ideals of the ruled. The ideals of the day around the world are all in the direction of the deification of the state. It's a repetition of the tower of Babel, only this time the tower is a political philosophy.

Students of prophecy will be interested because they see in all of this the possibility of a world state and the preparation for a world dictator. And it all presents fine evidence of how self-deceived humanity is, that with all of its discussion of freedom it is desperately hunting for someone to whom it might surrender control.

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January, 1944

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The government has asked us to request your support in the present paper conservation and salvage campaign.

Help Save a Million Tons of Paper Paper is needed in ever-increasing quantities by our armed forces. The paper you save goes to them. Here's how you save it: (1) You

make each piece, say, of writing paper do its full duty; you stretch every inch of wrapping paper; (2) you help your local stores save paper by discouraging double and extra wrapping of your purchases, and you carry your own market basket or bag to save paper bags; (3) you cheerfully accept the manufacturer's war

packaging, as he simplifies his boxes and cartons to save paper; (4) you pass this copy of the *MOONY MONTHLY* along, make it do extra work; (5) you save every bit of used paper for the local salvage drive.

For Allied victory buy U. S. Defense Bonds and Stamps.

Christian Education and the Local Church, by James DeForest Murch

Editorial Book Review

THIS book is written by an evangelical; there can be no question as to his soundness in the faith. Dr. Murch sees the issue of Modernism and understands that the whole trend of religious education has been in the direction of unbelief. Without apology, he clearly takes his stand for the fundamentals of the faith. He unveils the emaciated, emasculated Christianity of many of the leaders in the field of religious education and places over against it his own solid faith. He does see issues; he does not try to tell us that the modernist and the conservative are describing the same thing in different language.

The book has three divisions: (1) History; (2) Principles; (3) Practice. These terms are definitive so far as the contents are concerned.

There is not only the clear stand for orthodoxy, but also the unequivocal attack upon Modernism (pp. 88 ff.), upon much of progressive education (pp. 90, 99, 100), upon naturalism (p. 117), and upon the social gospel (p. 123). Our author does not hesitate to name names: Rousseau, Pestalozzi, Froebel, Hall, James, Dewey (pp. 98-100), Bower (p. 132). He is clear in his evaluation of the cycle of spiritual life in history, and of our own perilous position so far as the prediction of that cycle is concerned (p. 93).

As much as we value this book for its bold stand for the Word of God, there are items in it which, in our judgment, detract from its greater worth.

First, there are statements which, it seems to us, should be qualified—they leave room for doubt as to the thought of the author. For example, some of us would question that the church school is the hope of the world (p. 6). Again, can it be said that Christ's ability to rise above narrow provincialism and pride was God-breathed (p. 32)? And, did Christ teach that perfect attainment was (now or in the consummation) possible (p. 33)?

Moreover, does the statement, "Most of Christ's teaching consisted of revelations of the divine will," express the truth (p. 35); did not all? Yet again, is doing the commandments "the final test for citizenship in the kingdom" (p. 35); or is it the proof that one is a citizen? Another item, did the early Church address its attention to the regeneration of society (p. 37)? These matters are certainly not the most important, but they are references sufficiently ambiguous to raise questions.

Second, Dr. Murch represents that school of theology which condemns the

building of a logical system of truth on the basis of the divine revelation. The author, in another connection entirely, succinctly states the basic principle involved: "Philosophy proves nothing; it tells us what must be logically, not what is actually" (p. 52). Since Dr. Murch traces creeds to the philosophical tendency of their framers, and since philosophy—according to our author—"tells us what must be logically," it is apparent that Dr. Murch frowns upon any logical setting forth, any systematizing of the truth. The only question is, "Who is right in his interpretation of the Scriptures?" It is well and good to stress Peter's confession, but the modernist does not mean by his quotation of the confession what the conservative means by it. Dr. Murch himself recognizes this fact when he asks (p. 136): "If they say 'Christ is that standard,' then we must ask, 'Whose Christ—St. Augustine's, Calvin's, Luther's, Strauss', Voltaire's, Fosdick's, or Papini's?'" This reviewer is not aware that there is a different Christ for Augustine, Calvin, or Luther, but he is absolutely certain there is the difference of scripturalness and unscripturalness.

When the author calls the Nicene creed a definite trend away from original, simple, vital Christianity (p. 48), and speaks of Nicene phraseology as crushing the life out of Christianity (p. 49), he separates himself from large portions of the visible Church. If Dr. Murch is correct, the Christian Church has been in error for sixteen hundred years, and in large part is wrong today. It seems to us that the burden of proof is necessarily upon those who repudiate what the Church has generally accepted through the centuries.

Incidentally, nothing would please the modernist more than the adoption of scriptural phraseology—then he can place his own interpretation upon it. The whole religious tendency of the age is syncretistic, and the foundation for inclusivism is usually built upon the ground of an attack upon creeds.

What we have written above is not to be taken as an attack upon Dr. Murch's doctrine; he is sound. However, his fear of creeds colors his whole interpretation of history (e.g., pp. 65, 66). This attitude, of course, renders the work that much less valuable for great sections of the Church.

Third, there is a matter probably of oversight: the omission of a reference to one of the deadliest of the subtle teachings of modern religious education. It is true that Dr. Murch censures—with a fine penetration—the International

Council of Religious Education in these words:

"Some time ago, the curriculum committee of the International Council of Religious Education made an extensive nation-wide survey to learn what typical conduct situations the pupil is likely to face, so that an adequate experience-centered curriculum could be developed. It was their purpose to thus 'set' the pupil's mind to respond in a socially acceptable manner in the presence of these typical situations. Virtually denying that the Bible contains a definite body of ideas intended for the conditioning of human conduct, they seek to amass statistical studies to show that only specific ideas so function. This venture of the International Council is quite unconvincing from an impartial scientific viewpoint, and to the evangelical Christian is evidence of that organization's rejection of strictly Christian educational methods" (p. 160).

It is clear, therefore, that he is not sympathetic to any unbelief in the doctrine or methods of the International Council of Religious Education. But he writes as follows:

"7. It seeks to effect the assimilation of the best religious experience of the race, as effective guidance to present experience.

"(This last objective has also been expressed in this way: It seeks to give a knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience.)"

Over against this quotation, put the full statement of the International Council of Religious Education:

"VII. Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, pre-eminently that recorded in the Bible, as effective guidance to present experience.

"1. Christian religious education seeks to lead growing persons to a knowledge and a satisfying view of the Bible.

"To see in the Bible a record of God's search after man and of man's increasing experience of God, and to use it effectively in understanding the spiritual meaning of life; with emphasis on the present problems of living.

"2. Christian religious education seeks to lead growing persons into an achievement of growing familiarity with the best Christian thought, as a stimulus and guide toward a developing faith; religious and moral guidance through the experience of the world's Christian leaders.

"Assimilation of the best thought of men in seeking to interpret God and the religious experience.

(Continued on page 272)



Dr. Fuller

★ ★ ★

When studying under Dr. R. A. Torrey, Charles E. Fuller felt impressed that God was leading him to preach the gospel to those in remote places, who could not attend church and Bible classes—who were not being reached by the gospel in any way. But who ever dreamed that such a means as radio would in later years enable him to reach not only people in neglected areas with the gospel, but also those in crowded cities, in autos, on trains, and in homes the world over.

More than seventeen years ago, Mr. Fuller began broadcasting over one local station. Today God permits the gospel to be broadcast over 802 outlets: the Old-Fashioned Revival Hour, with world coverage; and the Pilgrims' Hour, coast to coast, and by short wave to several foreign countries.

The Pilgrims' Hour from Long Beach Municipal Auditorium is released from 11:00 to 12:00 on Sunday morning, P.W.T.; the Old-Fashioned Revival Hour from the KHJ studio, Hollywood, from 4:00 to 5:00 P.M., P.W.T., over Mutual network and affiliated stations.

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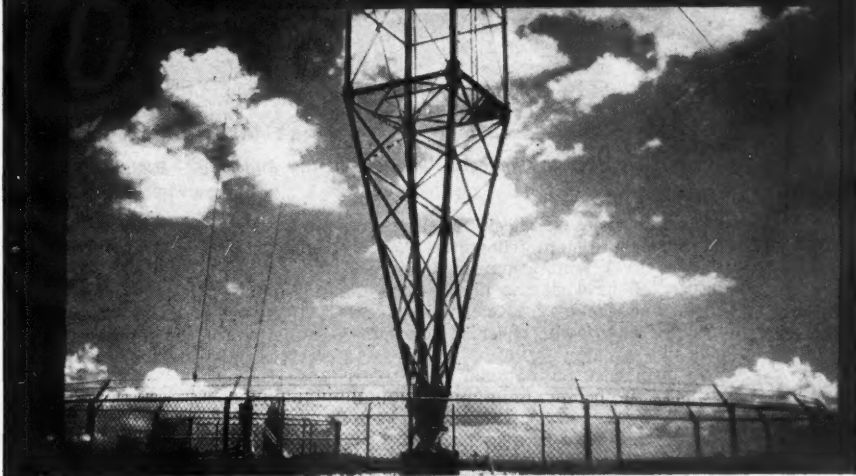
WHEN I STARTED BROADCASTING more than seventeen years ago, I felt rather foolish standing alone in the studio, speaking into a microphone, and I thought it quite possible that my time and breath were being wasted, for no one might be listening. Of course I soon discovered there were many listening ears, and the thrill and possibility of that fact has never left me. People are hungry for God, and radio is meeting their spiritual needs. The message of the saving power of the shed blood of Jesus Christ is going right out through Satan's realm, the air, and he can't do one thing about it!

It's wonderful that folks do not have to take a step to hear one of God's faithful ministers warning them by radio of a hell to shun, and telling them of a heaven to gain. These messages of salvation go right into the homes of people today; into their shops, into cars hurrying along the highway, into hospital rooms, into the barracks of army camps, into the rooms of the sick and helpless, into lighthouses—lonely, as they stand out on stormy, rocky coasts—into houses of shame, into the sharecropper's little cabin in the South.

January, 1944

Radio Evangelism

By Rev. Charles E. Fuller, D. D.



In fashionable hotel rooms people have been saved from suicide as the programs have changed and they have heard part of a long forgotten song or a prayer, and throwing aside the poison, have been brought to a realization that God still cares. Yes, radio reaches into the homes of the snowbound, into Indian tepees. Indians in the Southwest and the far North listen regularly to the Old-Fashioned Revival Hour.

Radio reaches into the ships that ply the seas, into club cars of transcontinental trains, and we know of an engineer who has a portable radio in the cab of his engine, so that the music and messages of the Old-Fashioned Revival Hour may be heard as his train hurries through the Southeastern States. Radio carries comfort into bereaved homes over our land and in other lands.

Thousands of men in penitentiaries

hear the Old-Fashioned Revival Hour by headphones as they sit alone in their cells on Sunday evenings. These men tell of the stirrings of memories as they hear the strains of the old songs, such as "What a Friend We Have in Jesus" and "Jesus Saviour, Pilot Me"—memories of a mother's love and prayers. Many of these hardened men cry as they listen, and a number of them have found Christ as Saviour, later writing us that they are glad they were sent to the penitentiary to hear of God's love for them.

Great numbers of servicemen in camps listen regularly to the Old-Fashioned Revival Hour and the Pilgrims' Hour, and for many of them it is a bond with home, for they know the home folks are listening with them, though hundreds and even thousands of miles away. Lonely sheep herders on the plains look forward all week to the hour, and listen in their



Photo by Muench

When I consider thy heavens, the work of thy fingers . . . Psalm 8:3

tents and homes on wheels, far from any church or Christian fellowship. Lepers in the great leprosarium in Louisiana try to tell us what the hour means to them, and they say, "Keep your music lively. We love the cheer of your program."

A member of a national geographic society, within a few miles of the North Pole, on Greenland's shores, wrote us that he heard our broadcast there. Missionaries in Africa and India listen regularly. A woman in the United States had a letter from a sister in England who was converted listening to the Old-Fashioned Revival Hour, and she wondered if her sister in this country listened to it too. She was glad to reply that she almost never missed the program. In December, 1940, we sent a special broadcast to the Byrd Antarctic Expeditionary Force at the South Pole. We received a message by wireless from the leader of the party, saying that the old songs and the gospel message came in clearly and were most uplifting. A missionary friend told us that as he was fleeing with others from the Japanese in Sumatra, just a half day's journey ahead of the enemy, they heard the Old-Fashioned Revival Hour on their portable radio, and they were encouraged and comforted by the message.

What a blessed opportunity radio gives, unheard of, unthought of in years past, and now God-provided for these very days, probably the most needy in the world's history. The cost is compara-

tively small, for every dollar spent for radio time reaches hundreds of listeners!

HERE ARE GLIMPSES from a few letters of the thousands we receive weekly, and truly they speak for themselves.

From Fort Randolph, Canal Zone: "Last night while sitting here in these mosquito-infested jungles of Panama with nothing to do, we turned on the radio and heard some real good singing. As the program was different from others we kept it on, and we heard your sermon. It sure sounded good to us. We are a group of soldiers, and that was the first preaching we have heard in more than a year—two years for me. We really enjoyed it very much. We know your broadcast must help people everywhere, and we will be listening again next Sunday night."

From a missionary in the Belgian Congo: "For many months you and your broadcast have been on my prayer list. It was, therefore, a special joy to me tonight to hear your voice as it came over the expanse of ten thousands of miles to the shores of Lake Albert, in the heart of Africa. Every word of your message came over clear as a bell, and it and the singing were balm for a lonesome heart. I rejoice with you in the marvelous way in which our Father has blessed your ministry."

In a great prison in the West the men are locked in their stone cells early on

Sunday evening. Each one has ear phones and may listen to the Old-Fashioned Revival Hour if he likes. We are told that three-fourths of the men listen. Here is a letter from one of the men: "Last Sunday as I was listening to you on the radio, I couldn't keep back the tears. Still I consider myself the happiest inmate of this institution because God has given me again the opportunity to hear those sweet old songs and the Word of God. I know most of the forty-five hundred inmates of this institution hear you, and we are thankful we have the privilege of listening."

From California: "I heard your church on the air over the ear phones in San Quentin prison, and I must say it was the best thing that ever happened to me in my whole sinful life. I was saved while your singers were singing the closing song, 'Shall We Gather at the River.' Please pray that I shall continue to go on with the Lord and be a blessing to my fellow inmates."

From Albany, Ore.: "I have some wonderful news for you. Last Sunday evening my husband and fifteen-year-old son took me to church. Since we live about nine miles from town and it was a stormy night, I thought it very strange that they wanted to attend church when I have not been able to get them to go in fair weather. Something happened while you were talking over the radio. I did not know about it, because I was late feeding the chickens and did not get into the house to hear you. By the time I had finished my work they had gone out to take care of the cows for the night. But when the invitation hymn was being sung at church that night, they both surprised me by walking down to the front. And then they told that they had been converted that evening while listening to the Old-Fashioned Revival Hour. I was so happy I cried. I have been a Christian for ten years and never stopped praying for them. I knew God would answer prayer in His own time. If the Old-Fashioned Revival Hour had not been on the air my husband and son would not have heard the story of Christ and how He died for them, because they would not go to church nor read the Bible."

A CHINESE TEACHER WRITES: "I was born in Tientsin, China, of missionary parents and was educated in America at Harvard University and Princeton, and then I went to Christ's Church, Oxford, England. I took further studies in Germany, where I lost my faith and became a modernist. I later went to China and became dean of a university. In the bombing when the Japs invaded Tientsin in 1940, my wife and two children and my father were killed. I returned to this country, and tonight while listening to your broadcast I felt my need of the Saviour. I have surrendered myself and all that I am to the mercy of God as a poor, lost sinner, and, oh, what a joy to know what salvation really means, thanks to your ministry."

From Minnesota: "Five years ago, when he was seventeen, my son left home

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and fell into sin. He went lower and lower, and while he hated himself for the things he was doing, he couldn't stop. During all these years he never wrote to me nor answered my letters, and I was beginning to fear my prayers were in vain. But three weeks ago he came home. He said he had tuned in to your Old-Fashioned Revival Hour one evening and had wept when he heard the old songs he used to sing as a boy. He accepted Christ that very night after your sermon, and God gave him the courage to leave his companions and begin living a clean life. Last Sunday we listened to your hour together, and when you spoke about a Christian enlisting his talents on the side of the Lord, my son told me that he longed to go into Christian work to help save other young people from experiences such as he had had."

Here is a letter from an Indian girl in the North: "My brother accepted Christ just three weeks before his death. Two days before he passed away I was overcome with sorrow and when my brother saw me crying, he said, 'Come closer to my bed and read John 14.' Then he said, 'Do you remember when Mr. Fuller preached on that chapter last fall? He said that the Lord had been gone almost two thousand years preparing a place for us and He is not back yet. I wonder what it will be like! Just imagine your brother going to a place that the Lord has been preparing all that time. So don't cry, but be faithful and tell others about what He has done for me.' When you preached on John 14 last fall my brother was not saved, but somehow those words stayed with him and he longed to be saved, and was. We live in a little village up in northern Ontario and can get your station quite clearly. We are Ojibway Indians."

From a missionary: "One rainy night last year I drove forty miles over muddy African roads to give medical aid to the sick children of a Portuguese trader. While waiting for some water to boil, I noticed a radio in the corner of the room which looked strangely out of place in a house where the floors were of hard clay. It was an old battery set, and I doubted its power even to bring in nearby stations. Yet when I turned it on, my heart thrilled to hear in central Africa the well-known theme song, 'Jesus Saves.' It was a rebroadcast of one of your services. I told the Portuguese trader what I was hearing, and it gave me the opening to speak of the Lord Jesus Christ. My wife and I expect to return to our missionary work soon, and hope to have a radio which will bring in your broadcast every Sunday."

WHILE DINING ONE SUNDAY EVENING aboard one of our larger United States Navy vessels, it was a thrill to hear the theme song, 'Jesus Saves,' coming over the loud speakers in the ship's radio system. One of the officers remarked, 'Oh, we never miss that program except when we are in restricted zones where the radio reception is not permitted.'

A serviceman writes to his mother from Honolulu: "I had the biggest thrill last Sunday afternoon—I got to

hear Charles Fuller. I could shut my eyes and feel I was at home, and I believe you were listening, too."

"I am in the submarine service, and I have heard your program many thousands of miles out in the Pacific. I thank God for it. Although a submarine isn't the most comfortable place in the world, still for the past year and a half the Lord has been right with us, protecting and guiding. I really wasn't much of a Christian until this war started, when I had to place all my faith and trust, both materially and spiritually, in the Lord's hands, and He hasn't failed me. I really have seen the workings of the Lord. Many prayers have been answered on our behalf. I wish I could tell you all about it, but censorship forbids. But the submarine I am on started on its way in Manila Bay, so you know what I mean. I have seen the results of your program among the men, more than you could ever realize."

"I accepted the Lord on Easter Sunday after listening to your broadcast, and I am happy in Him. My brother, who is now overseas, was saved a few years ago while listening to your broadcast at home, so you can imagine what you mean to our family."

"Just a few words to let you know that we boys in the death cell in this Texas prison have been listening to the Old-Fashioned Revival Hour. We enjoy it and get lots of good out of it, too. Yes, we are boys who have strayed away from God, but thanks be to Him, we came back before life's sun went down. I hope

and pray that you may be able to keep the good work going and save other souls from hell. We have one boy going home to glory tonight, and if there is no change, I will be going Sunday night of this week. Pray for us."

From a west coast penitentiary: "Your program has just gone off the air. I received such blessing from it that I feel I should write you. I am on condemned row in the penitentiary and only God can prevent me from being executed. But if it is His will that I should die in this manner, I rejoice that I shall be in heaven that much sooner. The Old-Fashioned Revival Hour is a source of much pleasure to me and, of course, my Bible is a gold mine always. I wish you would ask your radio audience to pray for the men up here, and every condemned man in the world, because if there ever were men who needed it, these men do. Goodby, and God bless you."

"Two years ago I sat listening to the radio, sick in mind, body, and soul. Drink had almost wrecked my health. I cared so little about God that I would not go to church, but the radio brought God to me, and somehow every word seemed to hit me squarely in the face. At the close of the broadcast I fell on my knees and cried to God for mercy. Well, I arose with new hope, a new creation in Christ Jesus. I do not thank you, sir, for my salvation, but I do thank God for using you as a medium in saving lost sinners. I have heard but few of your broadcasts since then, because God is using me to

(Continued on page 300)

"And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house"—Deuteronomy 26:11

Photo by Galloway



Three Resting Places for God's in a Restless

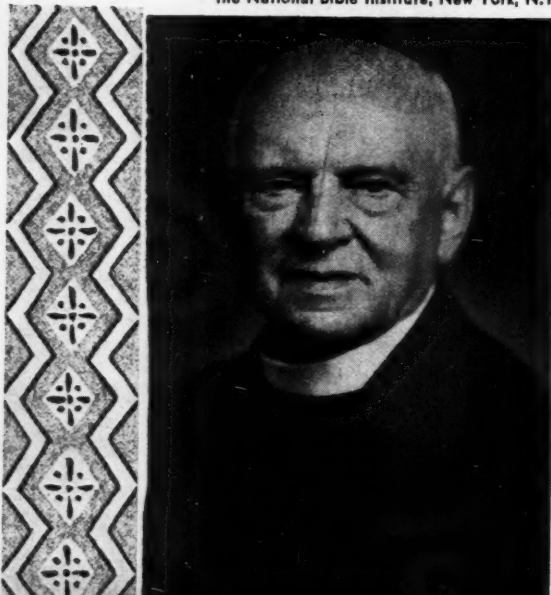
WHEN ISRAEL HAD SINNED against Jehovah in worshipping the golden calf and God's wrath was kindled against them, it was the Greatheart Moses who interceded for his people. And Moses returned unto the Lord and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written" (Exod. 32:31, 32). Moses was the forerunner of Him who is the one mediator between God and men, *the man Christ Jesus*, who touches with one pierced hand Father's heart and with the other, fallen manhood (I Tim. 2:5).

Born in a slave's cottage, Moses was reared in a royal palace and was taught the mysterious wisdom of Egypt's priests for forty years. At the end of those forty years, Moses, willing to cast in his lot with his persecuted race, wanted to deliver them out of the bondage of Egypt. He had, however, much to learn and unlearn before the Lord could use him as His faithful servant. Forty years he was in God's school in the desert and learned with Paul in the Arabian desert, "not that we are *sufficient of ourselves* to think anything as of ourselves; but our sufficiency is of God" (II Cor. 3:5). That is a lesson best taught in God's seminary, for it led to forty years of fruitful ministry as a faithful servant of his Lord.

They were not easy years. It was a stiff-necked people he led out of the bondage of Israel to the promised land. Many a time he had to lean hard upon God, but God never failed Moses during his one hundred and twenty years. The Lord once put the question to His disciples: "When I sent you . . . lacked ye anything? They said, Nothing" (Luke 22:35). Joshua testified to the same fact. "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass" (Josh. 21:45). I feel quite sure at the end of our journey, looking back on the past, we shall all be able to give the same testimony.

Looking back at the end of a long life Moses could say, "Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet." I want to call your attention to the fact that Moses was an optimist. It is most interesting to compare Deuteronomy 33 with Genesis 49. When Jacob's sons were gathered round his dying bed, as he looked into their faces he saw only trouble. "Reuben, you are unstable like water, you will never excel." Moses said: "Let Reuben live, and not die; and let not his men be few."

Dr. Dolman is a member of the faculty of the National Bible Institute, New York, N.Y.



Yea, he loved the people;
all his saints are in thy hand:
and they sat down at thy feet.

—Deuteronomy 33:3

Where is the difference? Moses was an optimist, Jacob a pessimist. I like to call Moses "the man with the shining face." Jacob saw in any opportunity a difficulty. Moses saw in every difficulty an opportunity for the Lord to show His almighty power.

Every thoughtful man will agree that we live in ominous times. The world faces difficulties it never faced before. Every Christian should be an optimist. Our views depend largely on the standpoint from which we look at them. Jacob, like Solomon, looked at things from "under the sun." If you do that, you will see only trouble. Moses, the servant, who was faithful to his house, looked at things from Mount Nebo, from God's standpoint. Things look different from Mount Nebo. The architect sees the building complete. The artist, as he is painting, views in his imagination the finished picture. God sees the end from the beginning.

God Almighty reigneth. He is still on the throne and He knows His own. Beloved, I wish you were all on Mount Nebo. There are many problems I cannot solve now. But I am sure of one thing—looking back on my past from Mount Nebo's summit I shall say that He has done all things well.

THERE ARE THREE WONDERFUL RESTING PLACES for the child of God:

1. In the Father's heart.
2. In the pierced hands of our Saviour.
3. At the feet of the Holy Spirit, our Comforter and Guide.

Our Lord Jesus Christ came to reveal Father to us. He said, "The Father himself loveth you" (John 16:27). He also said, "He that hath seen me hath seen the Father" (John 14:9). God is love. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (I John 4:9). The word *love* to many has become synonymous to passion or sex. Loving means giving. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God gave the best He had; He gave His Son to die for you and me.

"All we like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). You must either bear your sins yourself, or let the Lord Jesus bear them for you. Accept the pardon Christ obtained for you. There is only one way to have eternal life and heaven as your home. The Lord Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). If there had been any other way than by the death of His beloved Son, He would certainly have chosen it. If God is satisfied with the sacrifice of His beloved Son on Golgotha, should not you be? The keeper of the prison asked Paul and Silas, "What must I do to be saved?" The answer is still the same, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

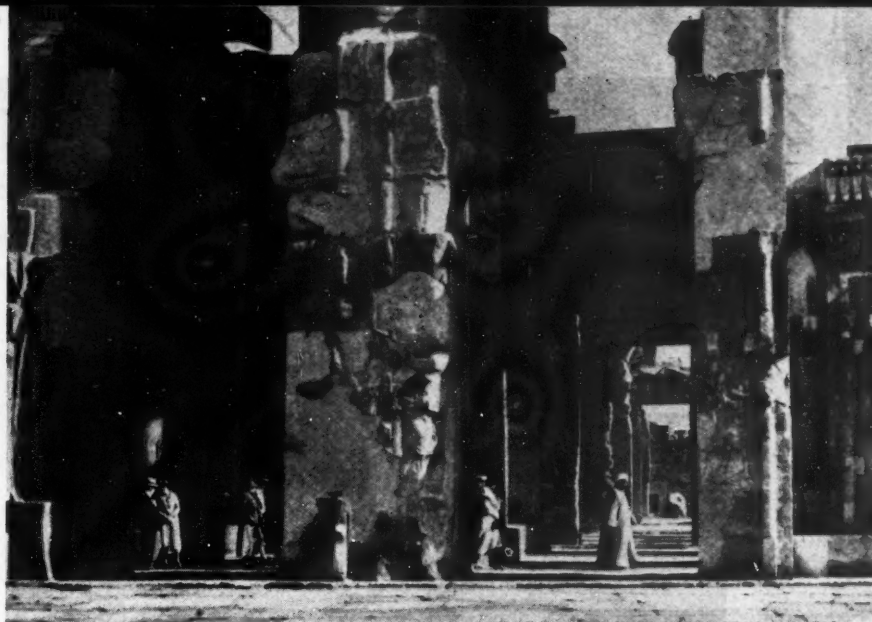
"Yea, he loved the people." There is even a more glorious

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God's Children in a Peaceful World

By

Rev. D. H. Dolman, D.D.



truth. He loved *me* and gave Himself *for me* (Gal. 2:20). Our eldest boy was called to the World War. Bertie, our youngest, wanted to give Willie a New Testament. When he bought it he took it aside and wrote in it. We did not know what he wrote until two years later. "God so loved Willie that He gave His only begotten Son, that Willie should not perish but have everlasting life." The Testament came back, but our Willie did not come back. We have not lost him. We know where he is. He is with his mother in Father's mansion of many rooms. Will you write John 3:16 in your Bible and put your name in it?

God's love is a *giving love*. No doubt many of my readers have an empty chair in their homes. Thousands of mothers and fathers mourn loved ones. I know how that feels. I cannot comfort you, but He can comfort you. With the tender hands of a loving mother He understands how to wipe tears away from the child's face. He is the God of all comfort. Beloved, our Father sends His love letters sometimes in black-edged envelopes. Never forget, it is Father who sends them. He knows why. But we mourn not as those who have no hope (I Thess. 4:13). What a reunion that will be when we shall meet our Lord in the air *together with them*. "Wherefore comfort one another with these words" (I Thess. 4:18).

We know that *all things* work together for good to them that love God (Rom. 8:28). Whatever comes to you must first pass our heavenly Father. Whatever trouble comes to you, *look up* in Father's face. There is a proverb: You can never see the sunrise from the west. Father knows, Father loves, Father cares. Whenever the angel of sorrow knocks at your door, be assured he never comes alone. Father whispers to your troubled heart, "It is I, be not afraid." Whatever trouble comes to you, learn to say, "This is one of the *all things*," and thank God for it.

In my Bible I have written the words: "Whatever my Father sends me, be it in joy or disappointment, no matter how hard it may be to bear, since I know it comes from my Father, I am going to receive it with both hands joyfully."

"All his saints are in *thy hand*."

THERE IS A SECOND RESTING PLACE for God's children—in the hand of our Saviour. The Lord offers this resting place to His followers. It is one of His most precious gifts. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Many of God's children do not have this rest. They trust their future life in heaven to the Lord, but they keep their life on earth in their own hands. I like to have days of heaven on earth.

The Lord promises a twofold peace to us. Peace I leave with you. A bequest becomes valid only by the death of the testator. Christ secured that peace for us by His death on

the cross. He loved me and gave Himself for me. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "*My peace I give unto you*" (John 14:27). A gift must come from a living person. We have not a dead Saviour. He lives! He is alive forever more.

Christ liveth in me, and therefore I can have His peace as my peace. Follow our beloved Saviour throughout His earthly life. Do you ever see Him worried, harassed, restless? This perfect peace He promises His followers. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he *trusteth in thee*. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength" (Isa. 26:3, 4). Praise the Lord for this resting place in these troublesome times.

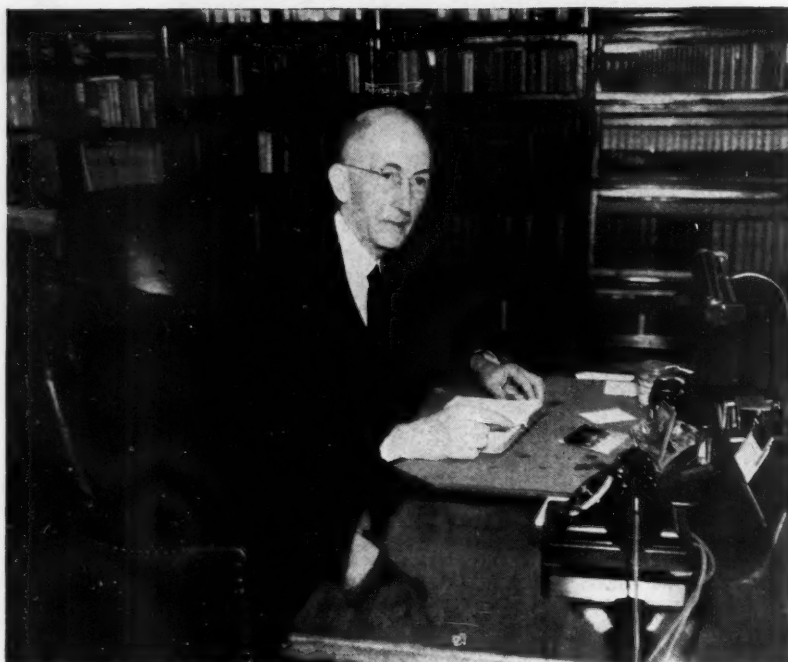
"*In thy hand*." Not in His hands, but in *Thy hand*. There is a tender intimacy about it. You turn from the third person to the second. When the little child is afraid in the dark, he puts his tiny hand in his father's hand. The hand is my Shepherd's, third person. But when "I walk

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Above—The Temple of Kom Ombo, near Aswan in the south of Egypt.

Swift flow the waters of the Nile.





Dr. Hough has been pastor of the Central Presbyterian Church, of Jackson, Miss., for over twenty-seven years. During this time he has seen the membership of his church grow from about one hundred and fifty to more than eleven hundred.

THE WORK OF THE MINISTER of the gospel is serious business. It is the most strenuous and difficult, yet the most glorious and richest task to which any man can be called. It is a work which requires the fullest exercise of all the capacities of heart, mind, and body.

It is a solemn thing to be an ambassador of the court of heaven, to be the representative of the God of holiness, to be the mouthpiece of the God of truth. The minister is the steward of "the mysteries of God." All the high things relating to eternal salvation—things which no man can know except by the revelation of God—have been committed to him, to be dispensed according to God's orders to all for whose benefit they are intended. The wonderful plan of divine grace, with all the requisites to its execution in awakening sinners, enlightening the benighted, reconciling the sinful to God, and begetting, strengthening, and confirming the life of faith and obedience, has been entrusted to him as God's steward, to be ministered in His name for the perfecting of His house in all heavenly wisdom and attainment.

We add to the seriousness of this stewardship when we remember that we who are called to minister in His name, are ourselves poor, weak vessels, saved by His grace. Yet it has pleased God thus to call us and to place in our hands the only remedy that can save the soul and heal the hurt of our fellows. For as Bishop Moule has pointed out, "the ministry is not an emergency from below, a mere product of the needs of the Church, developed in a merely natural way, but a gift from above." The ground, therefore, on which the minister stands is holy, and his hands and heart must be

clean, for he is God's minister.

As the conscientious minister contemplates his work, he can but repeat the agelong question, "Who is sufficient for these things?" But overwhelming as are his responsibilities and duties he is assured that his sufficiency is not in himself, but in God who can make His strength perfect in human weakness. Let every minister therefore take courage, rejoicing that God has counted him worthy and put him into this ministry for a time like this.

The work of the ministry resolves itself into two general lines of service, so closely related that it is scarcely proper to think of them as separate functions. These are the pulpit and pastoral duties. Let us think of them briefly in the order named.

FIRST, THE MINISTER IS A PREACHER. It would be difficult to over-emphasize the need and importance of preaching the Word. If the preacher fails, if he cannot persuade the man in the pew to see and do the things that have to be done in the Christian way, those things will not be done. It behooves every minister, however humble his position, to realize that he is engaged in the most serious and responsible business on earth, and that he ought to preach, as the apostles of old, with high faith and a courage that knows no fear, either of the face of man or of untoward circumstances. The times of great advance in the Christian Church have been when earnest, fearless, scriptural preaching was prevalent in the land. And the Church today will not meet her opportunity or discharge her obligation in any other manner except by such preaching.

The Minister and

By R

We hear a good deal of foolish talk in some quarters about the day of the preacher being past. But that should not disturb or deter us in our work. We have heard talk along other lines just as foolish and false. The human voice is and ever will be a mighty, moving instrument when a great passion burns behind it. There is no opposition that can break it down and there is no substitute for it. And we are persuaded that if the preachers of this land were to allow themselves to become the voice for the Holy Spirit, if in great churches and in quiet country

meetinghouses the amazing gospel were proclaimed through all the year with a passion that yearns for souls and which knows no fear, the new day for which we have longed would be more than a mere hope.

By preaching, we do not mean the delivery of learned and eloquent dissertations that cause people to stare and wonder. Much of that sort of preaching is only "pulpitizing," and is of no more value than the shooting of skyrocketts on a holiday night. It is worse; it is trifling with holy things.

The true measure of preaching must be found in the extent to which it is spiritually helpful—in awakening and recovering the lost and in edifying and strengthening the household of faith.

WE SHALL DOUBTLESS AGREE that there has been a radical decline in the character of preaching within recent years. Ministers are better educated and equipped than any previous generation of preachers, but somehow they are not reaching the hearts and consciences of those who listen to them, and are not stirring within them a passion for holy living. Somehow the pulpit has lost much of its power. It does not attract and hold the people. Has the gospel of saving grace lost its power? No, not in the least.

As a partial answer to this question, let me quote a paragraph from a letter which a fine Christian layman wrote to another on this subject. After speaking tenderly about the preaching of some pastors whom he loved and who had greatly influenced him, he said:

"So many preachers just read from the Bible; they deliver a lecture which

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Minister and His Work

By Rev. Robert Ervin Hough, D. D.

*Some eloquent preaching
is of no more value than
shooting skyrocket on
a holiday night*

hasn't much relation to what they have read, or to anything that *could* be read from the Bible. Just to read a chapter and then deliver a lecture without again referring to the Bible is rather senseless preaching as I look at it . . . It seems to me some preachers don't have much interest in the Bible, for they do not refer to it very often."

Is this correspondent correct in his diagnosis of much of present-day preaching? It is true that there has been a growing idea that the preacher must change his message to suit the times, that lectures are more to be desired than biblical exposition, that social ethics are more needed than salvation from sin, and that the literature of fellow sinners is more important than the Word of God. In conformity to this idea many preachers have set themselves up as critics of the divine revelation, deciding for themselves what is worth preaching and what is not. This practice has done more to break down the power of the pulpit than all other forms of opposition.

We are told there is no place nowadays for dogma in preaching; that doctrine belongs to the study of the theologian, to the den of the philosopher, and to the library of the student, but that it has no place in the modern pulpit. As a result, many preachers are turning aside from the exposition of the Word and are saying, "We must front the pressing problems and perils of the day and let doctrinal preaching go." It is no time, they say, to entertain convictions. Let us be liberal in our views. Let us see the good in all religions, no matter if the crown of deity is torn from the brow of Christ and He be crucified afresh in His own house by the hands of His supposed friends. Away then with all doctrine, especially the fundamental bedrock truths of our holy faith.

What is the result of such propaganda and practice? It is a Church without spiritual passion, without real understanding of the awfulness of sin, without anything to live or die for, and a membership ready to be swept off its feet by every delusion—every religious insanity—that happens to come its way. By falling to indoctrinate the people we are opening the door to every ism that blights the religious world. Without question the one great need in the Church today is the constant, intelligent, faithful preaching of the fundamental truths of divine revelation.

It will require courage to break away from the popular notions and customs of the times, but as ministers we are supposed to be men of conviction and courage. One of the things which the early disciples had to face was not only unpopularity, but intimidation and imprisonment, and for no other reason than that they insisted on preaching the pure gospel. The men of their day did not like the gospel any more than do the men of this day, but the disciples went on preaching it, and men locked them up, beat them unmercifully and threatened their lives instead of complimenting their splendid "discourses." It was a critical time, and preaching was dangerous business. But these poor, despised, and unlettered preachers knew nothing better than to assemble together and pray, "and when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31).

What the Church needs more than any other one thing is more faithful, fearless, prayerful, biblical preaching. There must be no compromise, hedging, or trimming, but such preaching as shall magnify Christ and make men hate the very garments touched by that awful thing that made Calvary necessary.

Dr. W. W. Gauld, in the last of his Warrack Lectures on preaching delivered in Christ's College, Aberdeen, said that there was nothing in Scotland more sorely needed than a minister of Christ in every parish who would speak to his people, not with the superiority of a better education or the prestige of professional status, but with the unchallengeable authority of an ambassador of God to lost, sinful men. What Scotland needs, America and all the rest of the world needs no less.

WE TURN NOW
TO CONSIDER the work

of the pastor.

We find that in the pastoral function there have been no less radical changes. The conception and practice of the duties of the pastor are at a low ebb. When some of us began our ministry, pastoral work was a rather serious business. The minister went into the homes of his people as a minister, not as a mere caller. He had an important mission to perform. He was under tremendous responsibility to the members of his congregation. His coming was an event in the life of the family. The entire household was gathered together. The parents were questioned as to their religious experience and development. The children were carefully catechized, and the service—the pastoral visit—was concluded with Bible reading and a fervent prayer. That was a holy hour and made a lasting impression on the entire family.

But pastoral work is entirely different today, if indeed it should be called pastoral work at all. Now the pastor breezes into the home as a hale fellow well met. A little general gossip—not always so very general—with whoever happens to be in, and then on his way to repeat the performance. Aside from the fact that he is the pastor, so far as the spiritual

(Continued on page 300)

And Enoch Walked with God

Genesis 5:24

By Marjorie B. Robinson

"And Enoch walked with God"—what nobler words
Of any child of God were ever said?
What joy is his who listens, and obeys,
And by the Father's hand is daily led.

"And he was not . . . God took him"; blessed hope
Of all who name His name who is divine,
Who look for His appearing in the skies,
Whom He has taught to say, "Thy will, not mine."

Three hundred sixty-five the years he lived
In that far past when all of earth was new;
Three hundred sixty-five the days to serve
That this New Year may offer me and you.

Blest Victor over sin and death and hell,
Through Thy dear name we claim the victory;
By life, or death, throughout this dawning year,
As Enoch walked, teach us to walk with Thee.



Dr. Ayer is pastor of the Calvary Baptist Church in New York City.

THE GLORY OF

And I thank Christ Jesus our Lord,
who hath enabled me,
for that he counted me faithful,
putting me into the ministry.

—I Timothy 1:12

This sense of God's call is the underlying glory of the ministry, the gleam and the glow so necessary to perseverance in service. Lose this glow and nothing is so drab, commonplace, and depleting. No burden is quite so heavy as the burden of trying to do the work of the Lord without a vision of the Lord. Visionless gospel ministers become mere

news—not good advice or condemnation, but the grace of God in Christ. Good news—glorious news! Good news about a loving God, about sins atoned for, about deliverance from sorrow, about a stingless death and a defeated grave—news the world sorely needs today. Our Lord proclaimed it in His first sermon in the synagogue at Nazareth, His home town, when He preached good tidings to the poor, deliverance to the captives, the opening of the prison house to those who are bound. How that message must have thrilled the people of Nazareth! How it must have thrilled His own soul as He presented it!

One must be sorry for the preacher who has nothing to preach except man's latest economic and social plannings. Of course, we must on occasions preach to the "times," but in the main we preach to the "eternities." Economic and social schemes come and go, but the need of sinful man and God's remedy for him remain the same.

What a message we have! Angels would gladly tell it, but God has commissioned men to proclaim it. Paul sets it forth in radiant phrases in his Epaphroditan epistle. This revelation was given to him, he boasts—the revelation of the gospel, "that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:7, 8). Thus the apostle revels in the message.

Milton said, "To be a poet, one's whole life must be a poem." And to be a preacher one must be possessed by his message. There is a glory in being the living channel of the living and life-giving message, to have one's mind operated upon by the Spirit of God, to have one's lips (though they be lips of clay) the instruments of divine purpose, to have one's whole personality worked upon

TO TIMOTHY, a young minister and Paul's own son in the faith, the great apostle presented this sublime evaluation of his high calling, portraying the glory of Christian service.

THE GOSPEL MINISTRY IS A GLORIOUS CALLING.

First, because of the One who calls. The true ministry is not a mere profession, but a divine calling. God's great messengers through the years have been deeply conscious of this calling. Moses heard the voice of God from the blazing bush, calling him to the task of delivering God's people from the land of Egypt. Amos the shepherd said, "The Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy" (Amos 7:15). Isaiah received his call in beatific vision in which he saw the Lord and heard Him ask, "Whom shall I send, and who will go for us?" Isaiah responded, "Here am I; send me!" (Isa. 6:8).

"Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet" (Jer. 1:5), said Jehovah to Jeremiah. John the Baptist was ever conscious of his God-sent mission, and Paul seemed wide-eyed with wonder that he had been called to preach the unsearchable riches of Jesus Christ, marveling that unto him, who was "the least of all saints," this grace should be given. The Lord had enabled him and counted him faithful, putting him into the ministry.

traders in the religious market, crying their wares from Sunday to Sunday in drab tones of necessity—pathetic figures in the presence of apathetic hearers, doing a ministerial chore with neither grace nor graciousness—selling their talents to the highest bidder and offering a sermon pittance for a pittance of salary.

Emerson once said that men whose work is carried on under lofty arches and domes acquire a dignified stride and a certain stateliness of demeanor because of the stateliness of their surroundings. Some such experience as this must come to the minister of the gospel. Only when the preacher feels his pulpit placed under the cathedral arches of eternity has he the right perspective. Only those who sense that they labor primarily for God can endure.

Life is a tedious treadmill when the gleam is lost. Many a discouraged servant of God knows this all too well. Moses lost his gleam amid the murmurings of his cantankerous people. He smote the wilderness rock twice in anger and said, "Must we fetch you water out of this rock?" This petulance was costly—it lost him the promised land. Every minister of God who in the petulance of discouragement loses the vision divine and endeavors to carry God's load in his own strength, loses also the promised land of supreme achievement and blessing.

THE MINISTRY IS GLORIOUS BECAUSE OF THE MESSAGE. Our theme is good

OF THE MINISTRY

I Timothy 1:11-15

By Rev. William Ward Ayer, D.D.

by the Spirit to the end that God may do the work which is paramount in this day—the winning of men and women to Jesus Christ.

It is a glorious calling because of the associations of the ministry. For a generation now the popular mind has portrayed evangelical Christians as narrow, ignorant, acrimonious—vastly inferior folk. Yet as a minister I have had associations with really superior people—with lives that God has touched and transformed.

For strengthening of character, for encouraging glimpses of virtue and sheer nobility, give me the associations of the gospel ministry. Eternity alone will tell what I have learned in the sickroom and in the house of sorrow. My character has been strengthened by observing obscure heroism among God's people. I have handled the jewels of life.

THE MINISTRY IS ALSO A PERILOUS CALLING.

Paul had a dual sense of glory and responsibility. While the glory of the ministry exalted him, the perils of his high calling filled him with reverential fear. There echoed in his soul, like the tolling of a solemn bell, the solemn possibility, "when I have preached to others, I myself might become a castaway."

Yes, there are grave perils in this glorious calling—perils always accompany privilege. Most folk think of the minister as living in a stormless, sunny haven, a wearer of soft raiment, a purveyor of soft things, sheltered against life's sterner realities, unlike the man in the office and the factory. "Our lives are battlefields," says the pew to the preacher, "yours is a garden!" Perhaps—but oh, the battles in a garden!

The struggle for existence takes place in gardens. There life fights against silent, vicious, deadly enemies. The law of the survival of the fittest, the struggle for existence is continuously operative in gardens. Superficial observers of gardens never see the struggle, but it is there in all of its deadliness. The battle in the office and in the factory is a kind of superficial battle. It is noisy, sweaty, metallic. But the garden warfare is basic, and the life of the universe depends upon victory in that warfare. It was in the Garden of Gethsemane that Christ won His battle that made possible the Salvation of the world upon the cross that

followed.

The ministry is rich in privilege, but it gives no guarantee of moral security. Too many, like Lot, have started the pilgrim journey to Canaan only to land finally in Sodom and its sin. There is no tragedy comparable to that of leading others into the pathway, and then stumble from it yourself.

First, there is the peril of the "heights." Dr. Jowett speaks of the deadening familiarity with the sublime. Mountaintops are exhilarating. The sense of highness with panoramas of beauty spread out before us exalts the soul. But many live on mountaintops and lose all sense of the majesty of the heights.

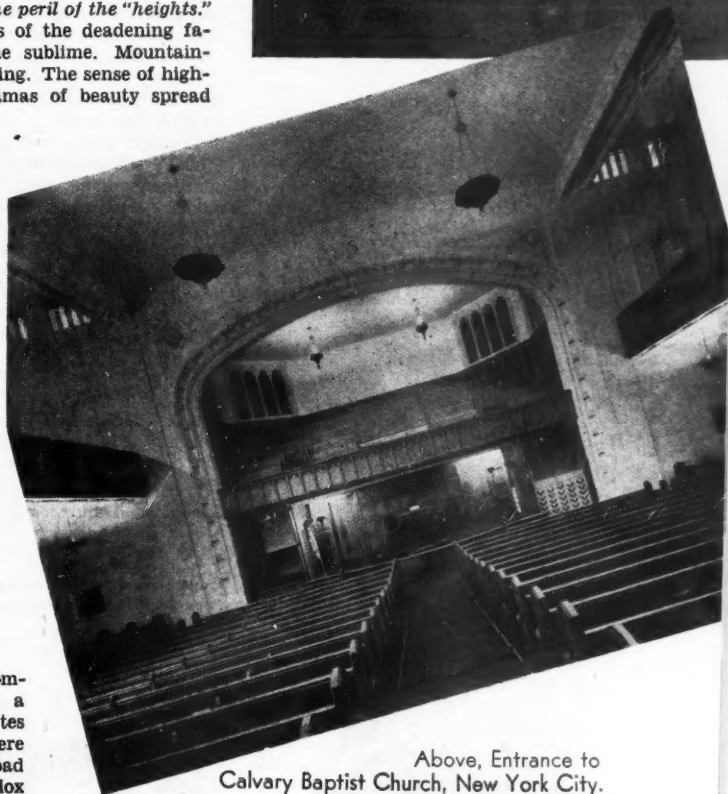
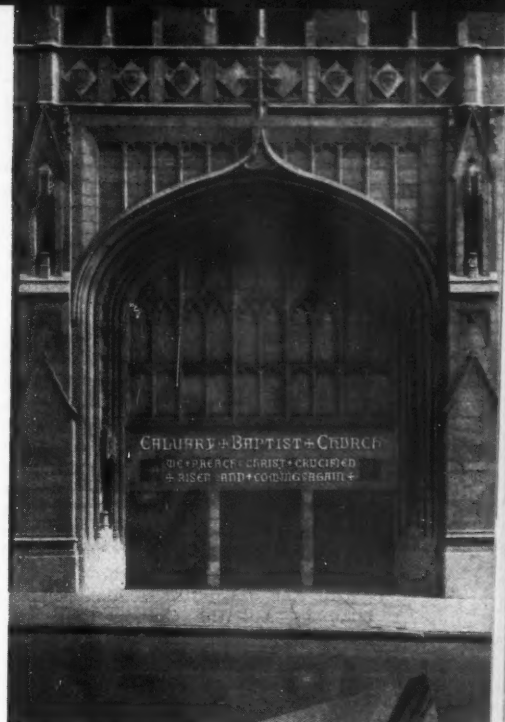
The minister is always in danger of losing the sense of the high privilege of the heights upon which he continually lives. It is tragic to lose Jesus in the temple, to live with the Book and lose its power, to let prayer become an unpleasant duty, to have church services become a chore, and conversions become commonplace. Many a minister degenerates thereby into a mere guidepost on the road to heaven—orthodox enough, faithful enough in routine matters, but lifeless and uninspired. He is always in danger of becoming a mere professor when he should be a pilgrim. It is possible for the minister to become counterfeit without scarcely knowing it. The high experiences that most folk know only on special occasions are his daily privilege. Glorious experiences can become drab if we do not guard the sense of the heights on which we live.

Second, there is a peril of the "depths." The minister lives in the midst of hu-

Above, Entrance to
Calvary Baptist Church, New York City.
Below, The Auditorium.

man suffering. Sorrow continually comes to his door and unless he watches carefully he may become calloused to the bleedings of life. What other men encounter only once or twice in a lifetime is his continuous experience. He walks among the sick and dying. Things that haunt the spirits of others for weeks may pass over him in an hour, and his great temptation is to shield himself in

(Continued on page 289)



WHEN SIMON PETER made the confession, "Thou art the Christ, the Son of the living God," Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:15-18).

It is usually risky business to prophesy. Many self-appointed prophets, including some who have made detailed predictions concerning the revival of the Roman empire, have succeeded only in making a laughing stock of themselves. Yet we may certainly predict that the Church will survive the present conflict. It may be, of course, that Christ will take His bride home before the war is over. But if that should not be God's will, then the Church which Christ founded will continue to witness on earth.

This war has destroyed many church buildings, but the Church itself still stands. Fiery rain from merciless bombers has caused many a historic sanctuary to go up in smoke and flame, but the lively stones in God's spiritual house

The Post-War Church

By Rev. Benjamin J. Johnson

have continued to "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).

The gates of hell, the sinister powers of the evil underworld, shall not prevail against the true Church. Jesus foresaw the cunning and cruelty which would be unleashed against His little flock down through the centuries, but He also foresaw that His own would come through victorious. Whether the opposition should come as a roaring lion, tearing and mutilating, or as noiseless leaven corrupting the purities of the gospel, the Church would stand victorious at last, having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name" (Rev. 15:2).

History has verified Christ's word. Evil has not overcome the Church. The Church has defied and resisted all the destructive forces and changes of time. Since Jesus made this prediction, new continents have been discovered and modern science has risen to challenge the beliefs and customs of the past. But the true Church has come through unhurt. Sometimes it has seemed that truth has been crushed to the earth, but it has risen again with renewed power.

It is not too early for the Church to

make prayerful preparations for the post-war period. Uncle Sam will have an immense army and navy to demobilize when this war is over. It is a fairly safe guess that the millions of soldiers and seamen who will return from this war, together with their relatives, will completely dominate American political, business, and social life, and that they will elect all the presidents and congressmen for the next fifty years. Let us hope and pray that they will return to the Church. It is an encouraging sign to note that some of the outstanding leaders among the allied nations openly pray and read the Bible. Among these may be mentioned Generals MacArthur and Montgomery. Certainly, chaplains are given unprecedented privileges in this war.

To what kind of churches will our men return when the war is over? Let me enumerate some things which must characterize the post-war Church if it is to fulfill its high calling.

FIRST, THE POST-WAR CHURCH MUST BE SOUND IN THE FAITH.

It will be no use for the Church after the war to function with anything less

(Continued on page 301)



Mr. Johnson is pastor of the English department of the Salem Evangelical Free Church, Chicago, Ill. The church supports, in whole or in part, some twenty missionaries in India, China, Africa, and South America, besides seven native workers and evangelists. There are seven workers on the home field.

General Bernard L. Montgomery, mentor of the British Eighth Army, during the North African Campaign.

General Douglas MacArthur leaves his car to board a plane at an advanced base somewhere in Australia. Photos by Acme.



The Highest Hour of the Highest Office

BY

REV. WILLIAM HERSCHEL FORD, D.D.



Dr. Ford is pastor of the Southside Baptist Church, Jacksonville, Fla., and also has an influential ministry as a radio preacher. He is author of *God Bless America and Other Sermons*.

SOME TIME AGO, one of our popular magazines carried an article on the subject, "Why I Don't Go to Church." The author, a man who displayed a fearful need of some knowledge of the Lord Jesus Christ, asked a group of young divinity students this question, "What does the church have to offer which I cannot get elsewhere?" One of the students made this wise and all-sufficient answer: "The church offers you Jesus Christ, and He is not offered to you anywhere else in the world."

This, in my opinion, is preaching—to offer Jesus Christ and all He means to a lost, needy, suffering, sinful world. Phillips Brooks tells us that "the business of preaching is that of bringing revealed redemptive truth to hearers through the human personality. Paul summed up the whole meaning of preaching the Word of God when he said, "We preach Christ crucified."

"There are some preachers we know of," said Spurgeon, "who preach, preach, preach, but they never preach what is Israel's glory. They talk of anything but Christ. How often have I heard the complaint from Christian people, 'Sir, our minister is a talented man, on the whole a sound man doctrinally, and he preaches to us a great deal about the gospel, but, oh, we wish he would preach the gospel! . . . Oh, that he would preach Christ! The best sermons are the sermons that are fullest of Christ. A sermon without Christ—it is an awful, a horrible thing. It is an empty well, it is a cloud without rain, it is a tree twice dead, plucked by the roots."

"It is an abominable thing to give men stones for bread and scorpions for eggs, and yet they do so who preach not Jesus. A sermon without Christ—how can it feed the soul? Men perish when Christ is not there, and yet His glorious gospel is the easiest thing to preach and the sweetest thing to preach. There is more variety in it, there is more attractiveness in it than in all the world besides, and yet so many will gad abroad and make their heads ache and turn over those heavy volumes to get something which shall be nothing better than a big stone to roll at the mouth of the sepulcher and

shut in Christ as though He were still dead.

"Oh, brethren, let us, if we cannot blow the silver trumpet, blow the ram's horn, but let the blast always be Christ, Christ, Christ."

THE PREACHER'S LIFE is filled with many high hours. Every day seems laden with heavy responsibilities that press upon us, and in all these varied experiences with our people in joy and sorrow, on the mountaintop and in the valley; our touch with those whose lives are blighted and broken with sin; our association at all times with all classes of people and under all sorts of circumstances—surely all of these experiences bring to us rich hours, high and holy hours.

But the highest hour of the preacher's life is that hour when he stands behind his pulpit, ready to perform the highest function of his calling, the preaching of the gospel. His congregation is looking up to him for spiritual guidance and help. There are those present who are rich in Christian experience. Long have they fought the good fight. They come now for a fresh vision of the Crucified One, "whom having not seen, [they] love." There are those who are struggling along in the Christian race. They need help on this Sabbath day to strengthen them for life. They are saying to the preacher, "Sir, we would see Jesus." There are those who are lost in sin. Their lost souls appeal to the preacher to point them to "the Lamb of God, which taketh away the sin of the world."

Then it is that the preacher *must* come with the message of a Saviour who died for men, who loves men, who can forgive sin, and lift them up and bless them and give them hope and help them to live. If he is a true preacher he will stand there behind that sacred desk and in the strength of the Lord God, and with all the passion and love in his soul pour out his heart to the waiting congregation.

HOW MUST WE PREACH CHRIST CRUCIFIED?

We must preach *prayerfully*. Every

sermon must be bathed in prayer. Every word must be saturated with the essence of heavenly communion. We must mix our truth with prayer. We must prevail with God, and then we shall be able to prevail with men. We are to come to our highest hour direct from our knees.

We must preach *dependently*. God pity the preacher who tries to preach in his own strength. He will find it insufficient and his preaching will be without power and without effect. The secret of the great preaching of our greatest preachers is just this—they come depending absolutely upon the Holy Spirit. They put themselves altogether in God's hands. They depend on Him alone. Paul says that he preached "not with wisdom of words." He knew this kind of preaching would not win. No, he preached the gospel with the words that God gave him. His dependence was entirely upon the Spirit. So must ours be.

We must preach *objectively*. I wonder if we all do that. I wonder if, when we come to the highest hour, we have in mind a definite objective in preaching. Or do we merely fling our polished words in the air and hope that possibly they will accomplish some good? The great apostle said that his object in life was "to save some." This is our object—not to amuse, not to educate, not to moralize, but to save some. Let us never preach without having in mind a definite object. Let us send away the people with definite decisions formed in their hearts, simply because we have preached to turn them to a definite purpose.

We must preach *earnestly*. When a man of God comes to preach the gospel, when the people sit in their pews with faces upturned to him, when souls are depending on his message, how can a man preach lightly. How can a man

deal in trivialities when eternal issues are at stake. Oh, my brother preacher, if you have been to the foot of the Cross, if you have left your sins there, if you have been born again, if you have in your heart the love and the power of the risen Christ, you cannot but preach with all the earnestness of your soul, truly as "a dying man to dying men."

We must preach *expectantly*. God has said that men are going to be saved through the foolishness of preaching. He is saving men every day through the means of preaching. God has always blessed the right kind of preaching. We have a right to expect something to happen when we preach.

Do you remember what Mr. Spurgeon once said to the young preacher who was discouraged because more souls were not being saved under his preaching? "You don't expect conversions every time you preach, do you?" said Spurgeon. The young preacher said, falteringly, that he did not. "That's the reason they are not saved," answered Spurgeon, "you don't expect them to be." We need to have the element of expectancy in our preaching. If we pray about our sermons, if we depend entirely upon the Holy Spirit for help, if we preach with all the earnestness of our souls with a definite purpose in our hearts, we may expect God to bless our preaching.

WHY ARE WE TO PREACH CHRIST CRUCIFIED?

Because this is the only message we have. Regardless of the text on which we preach, Christ crucified is our only theme. If we tell of Abraham and Isaac and the sacrifice on Mount Moriah, let us tell of the One who became the Sacrifice for us all, when He was offered up on Mount Calvary. If we preach of Moses, the great deliverer, let us tell men of a greater Deliverer, who frees us from the bondage of sin and leads us onward toward the Promised Land. If we talk of Joseph and how he went from suffering to success and was given a high place in the kingdom, let us tell also of One who suffered as no man ever suffered, but who came to glory, and now sits upon the highest throne as the King of kings. Yes, the thrilling, heart-gripping, life-giving message of the crucified Christ is the only message we have.

Because this is the only message men need. Once when I was holding a meeting in a country church, a deacon requested me to preach on card playing, saying that many young men of the community were indulging in this sin. I did not take his advice, but simply held up sin and its consequences, and then pointed them to the crucified Saviour. In that meeting the young men found Christ, they gave up their card playing, and the deacon was satisfied.

All lives are filled with sin and sorrow and trouble. There is only one remedy for them all. We must give them the remedy of the Cross.

Because this is the only message that will produce results. Sensational, hair-raising, clap-trap methods may draw a crowd, but these methods will not hold the people, nor will they produce spirit-

ual results in their lives. Only the true gospel of a crucified Redeemer will do this. Christ said, "If I be lifted up . . . [I] will draw all men unto me." The preaching of this uplifted Saviour will attract men to your ministry, and under the power of His Spirit they will be saved.

Surely we want our ministry to bear fruit. We want it to produce results for God's eternal glory. We want to see men swept into the kingdom, saved from sin and hell to righteousness and heaven. We long to see souls lifted up from sordid lives and habits, to lives of peace and power and goodness and usefulness. Then we must preach Christ crucified, for this is the one and only message that will produce such results.

IT WAS CORONATION DAY in London. Westminster Abbey was thronged with royalty. Outside the illustrious chapel, the common people looked on in wonderment and admiration. As the ceremonies proceeded, a little, old, nervous man was seen pacing the sidewalk and wringing his hands. Another man stopped him and said, "What's the matter? Are you crazy?" And then the little old man raised upon his toes and pointing to the new king he said, "Do you see the king yonder? Do you see the one who is now the ruler of the country, upon whose possessions the sun never sets? Oh, sir, I taught him, I taught him!"

Some day there is going to be a coronation day in heaven. The child of God will receive a fadeless, immortal crown that will never grow dim. And as some soul sweeps into the gates—maybe some great soul-winner—and the multitudes crowd about to welcome him, and the crown is placed upon his brow, how blessed it will be if we can tug at the Master's garment, and as His kindly face looks down upon us, say to Him, as we point to the new soul in heaven, "Master, dear Master, I taught him, I taught him the way of eternal life." It will be worth all the struggles and toils of life when we receive His kindly approval in the world to come.

My brothers, let us be true to the gospel when we come to the "highest hour of the highest office." Let us preach Christ crucified, the one and only all-sufficient remedy for the sins and the problems of life.

Brethren, do you satisfy yourselves with the dainties of the Christian life, and live to eat, rather than to labor and toil? Do you come up to the sanctuary to regale yourselves with spiritual manna, and give no crumbs to those who must starve in the agonies of the second death? Do you lose sight of the sorrows of the wicked, and quite forget their case? Do you—can you forget their awful afflictions here and hereafter—so heavy, so enduring, so fearful? Oh! can you let these things pass from your minds, and live on as if all were well? Beloved, you must one day give account for souls—for souls saved or lost.—Charles G. Finney.

"I Change Not"

By T. O. Chisholm

The Father of lights, with whom is no variableness, neither shadow of turning.
—James 1:17

As comes the dawn with noiseless tread,
To usher in another day,
The world to waken from its sleep
And drive the shades of night away,
I think, would God who orders this
With such unvarying faithfulness,
Be recreant His word to keep,
Or fail, His trusting child to bless?

And when the sun slips out of sight,
To end the day, at God's behest,
And man returns from wearying toil,
Beneath the quiet stars to rest,
I am reminded once again
Of His unchanging, constant care,
And with what easy confidence
I life my heart to Him in prayer!

And as the seasons come and go
In ordered sequence, at His will,
The heavenly hosts, as He commands,
Appear in place, their orbits fill—
All these one language speak to me,
All these in unison exclaim:
"Our God is thine, He changeth not—
Thro' ever-changing years the same."

So I am resting in His love;
Tho' heaven and earth shall pass away,
He still remaineth, will remain
My changeless Friend, the same for aye.
'Mid raging storms and wild alarms,
Beneath His shelt'ring wings I trust;
His covenant with me is sure;
My God hath promised and He must!



O Heart of Mine

By Fred Scott Shepard

O heart of mine, why art thou sad,
When Jesus longs to make you glad?
True comfort may in Him be had—
Trust thou in Him (Ps. 45:22).

O heart of mine, lift up your eyes
Above the clouds that fill the skies,
And see the Sun of glory rise—
Rejoice in Him (Phil. 4:4).

O heart of mine, give thanks and sing,
The Christ of God is now your King;
Bring heart and life an offering—
Yield thou to Him (Rom. 6:16).

O heart of mine, go on your way
In confidence and joy today;
The Lord will be your constant stay—
Trust thou in Him (Ps. 53:11).

HUMAN BEINGS are very apt to make much of seasons. Every farmer is guided in his labors by seasons. He has a season for sowing and a season for reaping. We have certain times to do certain things. Some things would look queer if done out of season, or at the wrong time.

We wear our clothes according to season. We do this both for comfort and style. We eat our food at set times. We go to church on certain days. We are very worshipful on Easter, and we are very patriotic on the Fourth of July. Thus, time is a very important factor in our lives. What is all right at certain times and in certain places would be all wrong at other times and at other places. At least so we think.

NOW, LET US SEE WHAT GOD THINKS ABOUT SEASONS, and if He does things according to season.

First, let us consider the season of salvation. Just *when* may a poor lost sinner be saved? Must he wait until the annual "revival"? Must he wait for Sunday when the church is duly assembled and a proper sermon is preached? Must he wait for certain feelings, like the "troubling of the water" at the pool of Bethesda? Must he wait until God strikes him down, as He did Saul of Tarsus on the road to Damascus?

To ask these questions is to answer them. Thank God, salvation is *not* limited to time and place. The poor lost sinner may look at the calendar any day in the week, and look at his watch any time of the day, and look at himself in the mirror, and say with utmost confidence and assurance and with the authority of God, "Now is the accepted time: behold, now is the day of salvation" (II Cor. 6:2). He cannot say that *tomorrow* is the day of salvation, but he can claim the present. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

We see from this that there is a *dispensational* and a *personal* season, but not an annual, monthly, weekly, or daily season. You can be saved any time of the year, month, week, or day—*provided* you are saved before this dispensation ends, or before your own life ends, or before you lose your faculty of decision. This faculty may be lost through insanity, through some other diseases, or through committing the unpardonable sin. Thus, at any time you may reach the end of one of these three things, and your opportunity of salvation will be gone forever.

Hence, it is imperative that you decide *now* for Christ. You cannot borrow from the future. You cannot store up time. No one can guarantee you another moment of time. Thank God that you have the present, but do not tempt God by assuming that you have a tomorrow.

Next, let us consider God's *season for preaching*. "Preach the word; be instant in season, out of season" (II

Tim. 4:2). Sometimes the Word is especially seasonal, but it is never out of place, if given in the Spirit and to the point. When so given it is never inappropriate. The Word of God is like the tree of life; it bears fruit the year around. Many in our day have decided that the Word is out of season and outmoded. So they preach politics, sociology, and ethics instead. Some ears may itch for this kind of thing, but we are commissioned to preach the Word at all times. Someone has said that the Indians had their witch-doctors, but the modernists have their "itch-doctors," modernist preachers who scratch the backs of those who are itching to hear those things that please the flesh.

The Word of God is wonderfully adaptive. What man or men could ever have written a book for all time, all places, all peoples, all classes, and all ages? Whether one lived in the days of Job or lives in the twentieth century, whether in the tropics or at the poles, whether white or black, educated or otherwise, philosophical or simple, young or old, the Bible is exactly suited to his needs. We all have the same *general* needs, and yet no two persons have exactly the same needs. Your needs may not be greater or less than mine, but they are *different*. The Bible, however, is adapted to us both. We may therefore use it at all times, with all people, under all circumstances, with the utmost as-

surance that it is adapted to the case in hand.

Our schools have a great variety of graded textbooks, our mechanics have a great variety of tools, and our dentists and surgeons have a great variety of instruments, but the man of God has just *one Book*. And yet, with this one Book, he is "thoroughly furnished unto all good works." It is beautiful in its simplicity, amazing in its comprehensiveness, wonderful in its adaptability, perfect in its effectiveness, glorious in its prophecies, and sustaining in its promises. It is the right book for the individual, it is the right book for the nation, it is the right book for the Church. It is the book for the king and the book for the peasant. It is the book for the employer and the book for the employee. It is the book for life. It is the book for death. It is for time. It is for eternity.

LAST OF ALL, LET US CONSIDER God's *season for reaping*. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). We are to sow at all times, but we are to reap at certain seasons. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his *season*" (Ps. 1:3). Some seem to think they can sow and reap in the same day. This is a violation of common sense. A

(Continued on page 296)

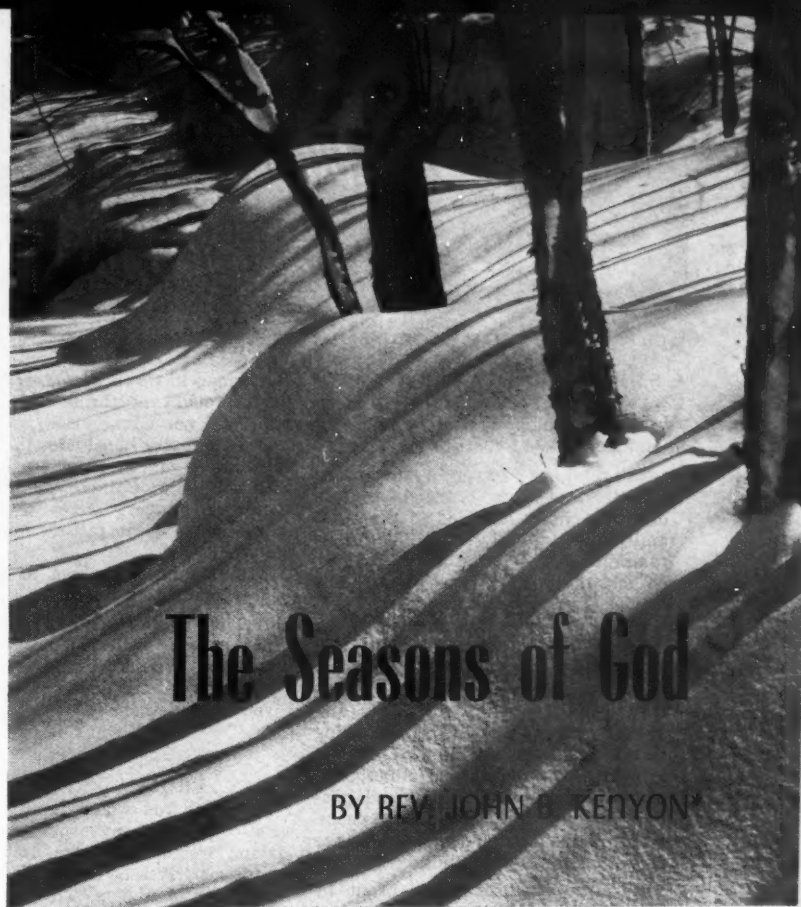


Photo by Galloway

* Mr. Kenyon is pastor of the Athens Gospel Auditorium, Athens, Ga.

☆☆☆ Sow at all times, but do not forget that there is a season for reaping ☆☆☆



SOLDIERS ☆ SAILORS ☆ MARINES

☆ COAST GUARDS ☆



7,057 COPIES OF MOODY MONTHLY ARE BEING PLACED IN SERVICE READING ROOMS

A SMILE FOR THE SERVICEMEN

WE believe it was the *Reader's Digest* which carried the following brief story called, "The Peace Front."

"A total of 104 post-war peace societies are now brandishing fists over the choice of roads to perpetual amity and brotherly love. This brings to mind the story, ascribed to Voltaire, of how the good citizens of Grenoble one day summoned the gendarmes to break in the doors of a university room from which came sounds of tumult and strife. They found the windows broken, the furniture overturned, the tapestries torn down—one man dying and another dead. They lifted the dying man and questioned him.

"We are two doctors of philosophy," he whispered. "We had agreed perfectly on our desire for universal peace. But we have differed somewhat on the proper methods for attaining it."

The above pacifists might profit by the careful consideration of the ancient Chinese proverb quoted by Arthur

Ginterman in *Chips of Jade*: "Shoot the tiger through and through. If you miss him, he'll not miss you."

And there are multitudes in the over-run nations of Europe who would agree with this other Chinese quotation from the same source: "Mercy to the tiger is a sham—call it rather cruel to the lamb."

Without knowing whom to credit, we merely quote this anecdote:

"The captain sent this bundle of newspapers," said the mate to castaways on a desert island. "He wasn't sure you'd want to be rescued when you've read them."



FROM A PRIVATE

I suppose you would be interested to hear of some of my experiences. After leaving Ireland, we were used for the invading party that landed on the docks in the city of Algiers. The battle lasted for seven hours. Then we had to give up, and were taken prisoners for three days. We were set free again as soon as the forces by land took the city. We had bread and water for two days. We stayed in the city sixty days and witnessed fifty-two air raids during that time. Several of the boys lost their lives during the whole deal. We landed with two destroyers and before we finished battling both were sunk. I was fortunate enough not to be on board at the time. Later we moved out into some mountains for some rigid training; then were hauled up to the front lines. From then on we were in plenty of hot stuff. I have been through three major battles and several minor ones.

The Lord's protection has surely been upon me. At times men were getting killed all around me, and still I remained unharmed. I've had a number of very narrow escapes. More than once I wondered if my time had come to depart from this life, and what peace of heart to know all was well in my Redeemer. The comfort of Christ is most precious at such times. The thought of being torn in pieces wasn't pleasant, but it seemed there was strength, courage, and guidance as never before. God has richly blessed me.

I have spoken to many of their souls' need. Three days after one of the boys accepted Christ as his personal Saviour, a tank ran over him and took his life. Another boy was machine-gunned while near me, and I helped him to find safety behind some rocks. After seeing his wounds I knew he was nearing the end. I read to him some Scripture that speaks of the way of life eternal, and his last

few words were, "Jesus, save me." Romans 10:13 tells us where he is, "for whosoever shall call upon the name of the Lord shall be saved."

One evening our chaplain and three of the boys went into an area to receive a wounded lad. One stepped on a personnel mine and all four men were killed. Another chaplain is doing his best to see that we have church services, and so far it's turning out well.

In Him,

R. S.



"I've been a reader of the *Moody MONTHLY* for several years now. I also had the privilege of being the guest of Dr. James M. Gray for a week in 1931 and addressing the students several times.

My reason for writing you is to know if it would be possible to send the *MONTHLY* to my son who is a prisoner of war in Italy. The Lord has been and is doing a very wonderful work in my boy's heart, and in his recent letter he is inquiring of me as to his future.

I have always coveted for him the opportunity of going to the Moody Bible Institute one day, please God. And in my letters these past few weeks I have tried to tell my son what I knew personally about the Institute. Now if it were only possible for him to get the *MONTHLY* direct from you, I feel sure it would prove a great help to him by way of instruction, and also keep him informed as to your activities.

By the way, my son has been in the hospital, but he is practically well again.

I accepted the invitation nearly three years ago to help build up a struggling Methodist church. The Lord has done wondrous things for us, whereof we are glad. Hallelujah!

I trust you keep well and are being much encouraged in the faith. Your ministries and the great work of Moody's are constantly remembered in our prayers. With every good wish in the Lord.

Sincerely yours,

T. J.



"We receive regularly ten copies of *Moody MONTHLY*.

"These magazines are placed in the reading rooms of our different companies where they are read by our men. We are laborers together with Him, and I praise Him for your valuable contribution to our labors. I am thankful for a magazine that stands firmly on what 'thus saith the Lord.'—Pvt. W.A.B., Chaplain's Assistant."

BIBLE READING CALENDAR

By following this chart morning and night, you will read the Bible through in a year. A pocket copy of this outline for the year will be sent any serviceman requesting it—free. Just address this magazine.

JANUARY	MORNING	EVENING
1	Genesis 1, 2	Matthew 1
2	" 3-5	" 2
3	" 6-8	" 3
4	" 9-11	" 4
5	" 12-14	" 5:1-26
6	" 15-17	" 5:27-48
7	" 18, 19	" 6
8	" 20-22	" 7
9	" 23, 24	" 8
10	" 25, 26	" 9:1-17
11	" 27, 28	" 9:18-38
12	" 29, 30	" 10:1-23
13	" 31, 32	" 10:24-42
14	" 33-35	" 11
15	" 36, 37	" 12:1-21
16	" 38-40	" 12:22-50
17	" 41	" 13:1-32
18	" 42, 43	" 13:33-58
19	" 44, 45	" 14:1-21
20	" 46-48	" 14:22-36
21	" 49-50	" 15:1-20
22	Exodus 1-3	" 15:21-39
23	" 4-6	" 16
24	" 7, 8	" 17
25	" 9, 10	" 18:1-20
26	" 11, 12	" 18:21-35
27	" 13-15	" 19:1-15
28	" 16-18	" 19:16-30
29	" 19-21	" 20:1-16
30	" 22-24	" 20:17-34
31	" 25, 26	" 21:1-22



CBMC Servicemen's Center SAN FRANCISCO

OPERATED by the Christian Business Men's Committee of the San Francisco Bay region, of which Arnold Gruningen, Jr., is chairman, the CBMC Servicemen's Center meets a real need in getting the gospel to those facing the unknown across the Pacific.

Located at 509 Market Street, the main artery of San Francisco's wartime traffic, the center is in an ideal spot to reach these men for Christ. Since the opening on July 30, 1943, literally scores of young men have professed acceptance of Christ as Saviour, and many more who were weak in the faith have been strengthened and started on the road to regular Bible study, prayer and witnessing. Putting a "new" Christian sailor in touch with some other Christian on the same ship is often the means of strengthening both of them.

One feature of the program is a weekly broadcast originating in the center and released over KSFO (560 kc.) at 12:30 P.M. each Friday. Songs by the group, testimonies by businessmen and servicemen, and a gospel message bring the good news not only to those in the center at the time, but over the air to thousands in the San Francisco region.

The eighty members of the Christian Business Men's Committee take turns at the center. This volunteer work is augmented by the full-time services of three men, two of whom are always on duty.

Entrance to the CMBC Servicemen's Center.

Harry R. Smith, member of executive committee, welcomes boys from all branches of the service.

Robert Griffith talks with a yeoman second class.

Dick Long points out the way of salvation to a sergeant.

Arnold Gruningen, Jr.

The center in operation.



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8. The Rapture and Revelation of Christ.
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Editorial Notes

(Continued from page 256)

"3. Christian religious education seeks to lead growing familiarity with the best thought of the great souls of all faiths and the cultivation of the ability to appreciate the experience of such.

"An attitude of fairmindedness toward the best in the thought and experience of all religions; seeing in the religious experience of the world a common struggle toward an apprehension of God and an ideal way of life." (Italics those of the reviewer.)

No comment is needed in the light of the italicized words above.

While this reviewer must differ with Dr. Murch in several matters—matters which are the result of fundamental differences in outlook in theology and philosophy—he appraises the book highly nevertheless. We thank Dr. Murch for a splendid contribution to a field so barren of real orthodox material. At the same time we recognize a definite limitation in the influence of the book.

416 pages. 5¼ x 7½ inches. Standard Publishing Company, Cincinnati. \$2.50. W. C.

The President Proclaims National Day of Prayer

AT THE end of the year 1943, which has not only made manifest the devotion and courage of our nation's sons, but has also crowned their efforts with brilliant success on every battlefield, it is fitting that we set aside a day of prayer to give thanks to Almighty God for His constant providence over us in every hour of national peace and national peril.

At the beginning of the new year 1944, which now lies before us, it is fitting that we pray to be preserved from false pride of accomplishment and from willful neglect of the last measure of public and private sacrifice necessary to attain final victory and peace.

May we humbly seek strength and guidance for the problems of widening warfare and for the responsibilities of increasing victory. May we find in the infinite mercy of the God of our fathers some measure of comfort for the personal anxieties of separation and anguish of bereavement.

Now, therefore, I, Franklin D. Roosevelt, president of the United States of America, do hereby appoint Saturday, the first day of January, 1944, as a day of prayer for all of us, in our churches, in our homes, and in our hearts, those of us who walk in the familiar paths of home, those who fight on the wide battle fields of the world, those who go down to the sea in ships, and those who rise in the air on wings.

Golden Nuggets for Bible Students

By KENNETH S. WUEST

HERE AND THERE

Owe no man anything (Rom. 13:8). Some have interpreted this as forbidding a Christian to engage in any legitimate business transactions in which money is borrowed or real estate or goods obtained on a time-payment basis. If that were the meaning of the Greek text, the verb would be in the aorist tense, for that tense in the imperative mode speaks of the fact of an action. But the verb here is *opheilete* (*opheilete*), a present tense imperative. When a Greek writer uses any other tense than the aorist, he goes out of his way to do so, for the aorist is the customary tense used when one wishes to speak merely of the fact of an action. If he uses another tense, he does so to add details. The present tense in the imperative mood always presents durative action, that is, action in progress. The emphasis here is not on the fact of owing someone, but on the fact of keeping on owing that person and not finally meeting the obligation. The translation reads, "Stop keeping on owing even one thing." Paul was writing to saints who in their unsaved lives were what the world calls "dead beats." They never paid their bills. Paul exhorts these to pay their bills. Indeed, one of the things a Christian should be most careful about is that he does not keep on owing people, but that he pays his bills.

Where sin abounded, grace did much more abound (Rom. 5:20). The word "abounded" is the translation of *πλεονάζω* (*pleonazō*), which in this context means "to be augmented." Paul had just said, "Moreover the law came in alongside that the transgressions might be augmented"; that is, in order for mankind to see its exceeding sinfulness, the law was given. The natural reaction of man was to disobey every law which God gave. This brought out sin all the more. Mankind saw its totally depraved condition by the acts of sin it committed. But where sin was augmented, there "grace did much more abound."

The words "much more abound" are the translation of *ὑπερπερισσεύω* (*hyperperisseuō*). *Perisseuō* alone means "to be over and above a certain number or measure, to exist in abundance." The prefixed preposition *hyper* means "above" in its local meaning. Thus the translation reads, "Where sin was augmented, grace existed in abundance, and some on top of that." God has superabundant resources of grace to meet the need of every human heart. He provides an oversize salvation, which not only saves a person, but keeps him saved for time and eternity. This grace is able to absorb all the bumps and shocks of existence, able to comfort any sorrow, give victory over any sin, able to embrace the whole world of sinners if those sinners will only accept it by faith in the Lord Jesus.

Moody Monthly



“We Cry Unto Thee For Help”

Seventeen sick and wounded, and a crew of six, in an army transport plane crash-landed on a coral reef, the water waist-high in the shattered cabin. For four days, in thirst, hunger and pain, they waited for a rescue that might never come. On the fifth long day of waiting, a nineteen-year-old boy, sick with malaria and with wounds in his side and back, remembered it was Sunday. Church services were being held back home. There in the lone Pacific, they too held service, “Oh most powerful and glorious Lord God,” they prayed, “we cry unto Thee for help.” Before another Sunday, help did come.

You may not be able to shoulder a gun. You may not have to share with our boys the terrible hardships of battle. But there is one thing you can do . . . right now . . . today!

You can see to it that, through the American Bible Society, the Word of God is made available to our Armed Forces wherever they are, so that sometime, somewhere in the jungle or desert, those boys of ours—facing the supreme test of their courage—may find comfort, strength, and perhaps deliverance.

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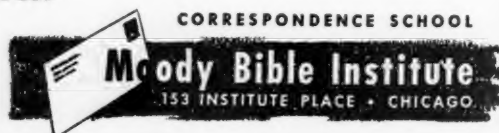
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By Rev. Charles T. Cook

Editor of The Christian, London, England

PRAYER AND VICTORY

FRIDAY, September 3, the fourth anniversary of Britain's entry into the war, was set apart as a day of national prayer and dedication, by the expressed desire of our King and Queen. The day was observed even more widely than a year ago.

Now for the sequel. On that very day, as the whole world knows, Italy surrendered unconditionally to General Eisenhower, though the fact was not published until several days later. Was this synchronization of the two events a fulfillment of the promise, "Before they call, I will answer"? For my part, I feel it would be presumption to doubt it. I am encouraged in my belief for the reason that this is no isolated example of close correspondence between national prayer and some signal display of divine mercy soon after.

Let us go back to September 3, 1942. It marked the culmination of a most critical period in the fortunes of the United Nations. The previous nine months had seen the crippling attack on Pearl Harbor, the fall in rapid succession of Hong Kong, Malaya, Singapore, the Philippines, the Dutch East Indies, and Burma. The cutting of the Burma Road had isolated China; India was directly threatened, and the Japanese were approaching Port Moresby in New Guinea, the base from which to invade Australia. The United States marines were struggling to maintain their initial foothold on Guadalcanal. In the Mediterranean, the British Army had been forced to retreat almost to the gates of Alexandria, and in Russia the Germans were boasting of the imminent capture of Stalingrad.

September 3, 1942, was appointed a day of national prayer, the first time a weekday had been thus set apart in this war. From that very day the tide of war seemed to turn definitely in favor of the Allies. First, let us look at Africa. Three days earlier Rommel had thrust with all his strength against General Montgomery's defense line at El Alamein, piercing it to a depth of fifteen miles. Then on September 3, General Montgomery struck back with great effect, compelling Rommel to retire to his starting point. A few weeks later, the Eighth Army launched its counteroffensive which never stopped until the Axis power was completely overthrown in Africa. On November 8, General Eisenhower's

forces occupied North Africa, and in due course conquered Tunisia, relieved Malta, occupied Sicily, invaded Italy, and reopened the great highway of the Mediterranean. Is such a synchronization of dates a mere coincidence?

Let us now look at the Pacific. In October, General MacArthur's forces, having successfully defended Port Moresby, drove the Japanese back over the Owen Stanley Mountains, thus beginning a series of remarkable victories in New Guinea. The story of the Solomons is a parallel saga of success on land, sea, and in the air. In Russia, early in the new year, the Soviet armies destroyed the Sixth German Army before Stalingrad and thus inaugurated the succession of mighty triumphs which may break the Nazis once and for all. Not least among the victories of 1943 is the defeat of the U-boat.

If the story of the past twelve months, so heartening to us all, is not "the Lord's doing, and marvelous in our eyes," then I cannot account for it. Hear the testimony of that famous evangelical Christian, General Sir William Dobbie. Speaking about Britain, he says:

"We certainly have been humbled, as at one period disaster after disaster followed in quick succession. Probably never have we suffered such humiliation as we suffered in the period culminating with the loss of Singapore and later of Burma. And then, as if our cup of humiliation was not full, our armies in Libya were driven back in the summer of 1942, and we lost Tobruk and were forced back almost within sight of Alexandria. Yes, we certainly were humbled. But just as God humbled the Israelites and yet preserved them from complete disaster, so He did with us. The hand of God was over us, and protected us, and eventually He lifted us up and gave us successes more rapid and more complete than seemed possible. We stand today and look back with amazement on what has happened during the last eighteen months. May God open our eyes that we may see things in the right perspective and discern His hand in it all."

As a footnote to General Dobbie's words, I would draw attention to a testimony by General MacArthur in a letter to Dr. Howard Mowll, the Archbishop of Sydney, who had sent congratulations on the results of the Bismarck Sea battle. General MacArthur said: "This victory, even making due allowance for all human courage, foresight and efficiency, was so extraordinary and singular that some Divine Power must have intervened. It is this, provided that we make the maximum human effort possible, that will bring us victory."

Not even the foregoing striking array of facts tell the whole story. The first years of the war saw similar sequences of prayer and deliverance. Sunday, May 26, 1940, was our first day of prayer. It opened the week when 330,000 men were rescued at Dunkirk. Our next day of prayer was September 8, 1940, the memorable weekend when the battle of Britain opened in earnest. This year, on September 26, the King called us to engage in national thanksgiving for that ever-memorable deliverance.

January, 1944



JACK WYRTZEN
Director

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AN ANCIENT BRIDGE IN CHINA

Located at the renowned city of Hangchow, this structure is a fair specimen of Chinese bridge architecture. In old China most bridges were built by persons desiring to add to their stock of merit against the coming day of judgment for deeds done in the flesh. Frequently two or more bridges exist side by side! It is a wonderful day when a Chinese learns that all his carefully accumulated merit is only as filthy rags, but that he can be saved by the free, unmerited grace of the Son of God.

NEW TERRITORY ENTERED

OUR spiritual warriors on the battle front are making advance all along the line—though with little spectacular display or front-page publicity. For example, consider this simple report from Elof Anderson, working with the Scandinavian Alliance Mission in the mountains of Colombia:

"In company with Don Gregorio, the secretary of our local Salazar church, an evangelistic trip was made to a country district some ten miles distant. We started off by bus, but soon resorted to slipping and skating in the mud of a long mule trail. Our guide blithely assured us that our destination was just over the next knoll. But there were many knolls! Finally, we were most cordially received at the coffee hacienda of Senor Rojas. From curiosity people came from the surrounding country to hear and see the strange horn that blows a stick back and forth (slide trombone). Throughout the day we conversed with many, explaining the way of salvation. In the evening we held a well-attended evangelistic service. The majority heard the gospel for the first time.

"For years there has been under construction a highway that will eventually link this part of the country with the Ocaña Province. Recently the road was open to traffic as far as Sardinata, which is sixty miles to the north of Salazar. This isolated Colombian town has a history older than the American revolution.

It was officially organized as a township in 1776. This spring, 1943, we were privileged to be the first evangelical missionaries to visit this region! The road is the worst we have ever seen. The government allows only one-way traffic. It was necessary to travel at night through a blinding rain storm. The road is but a narrow ledge, and we expected any moment to topple off into the abyss below. During our stay in the town we visited most of the homes and sold over one hundred Bibles, Testaments or Scripture portions."

LATIN AMERICA

Because of the vigorous propaganda carried on recently by Roman Catholic interests against Protestant missions in South America, the Presbyterian Board of Foreign Missions has issued a timely letter, from which the following is quoted:

"Considerable publicity has been given to the work of Protestant missions in Latin America in recent months. Arguments are being broadcast in the press and in secular as well as religious literature, attempting to prove that the presence of Protestant missionaries in Latin America is a threat to good relations between the Americas, North and South.

"To state categorically that there is no opposition to evangelical Christianity in Latin America would be false. There always has been and there always will be.

The apostle Paul also met with the same kind of opposition from entrenched ecclesiastical officialdom, and our Lord was crucified by the religious leaders of His day. The gospel truth that comes with all its revealing and revolutionary power is bound to create bitter opposition, but truth cannot be overcome.

"Granting that there is opposition, it is still the case that it comes from a small vocal minority in most of the countries. There are others, both of high and low estate, non-Protestants who not only welcome the evangelical missionary, but encourage his endeavors. A careful study of efforts to combat the tragic state of illiteracy that exists in so many places, the fight against drunkenness, immorality, disease, will show conclusively that Protestant missionaries and nationals have led the field.

"Commercial men, industrialists, educators, and government officials are not slow to recognize that in a regenerated man, a man who has been transformed by accepting Christ as Saviour and Master, there has been born an honest, dependable citizen. Religion has come, not a social custom nor a superstitious fear, but a transforming power.

"Added to this is the fact that almost every one of the Latin American republics has liberty of conscience and liberty of faith written into its constitution. Many of the leaders resent any effort to dominate the thinking of the people by an enforced ecclesiastical pattern. That type of thing is medieval and outmoded. It is an insult to the modern mind.

"It is significant, perhaps, that all this opposition has flared up in recent months. No truer measure could be offered to prove the rapid development of the evangelical Church in our sister republics. The impact of evangelical Christianity has been so great that those who seek to defame it are becoming alarmed at the magnitude and force of the movement.

"Far from being a menace to inter-American respect and understanding, the Protestant missionary, with a very few exceptions, has been the truest interpreter of North America to our neighbors to the South. He asks for nothing—he gives all, even his life at times, that Christ in all His living, redeeming power, might be manifest in truth to those who know Him not."

PENETRATING THE ENEMY'S LINES

Having just returned from a two months' trip into the African bush, and considering how the Spirit of God has worked in bringing men to Christ and in restoring some who had backslidden, our hearts are full of praise to the One who alone can do wonders. We realize, too,

Moody Monthly

Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 100,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing.

MANY persons use such expressions as "Leave them lay there" and "Mary was invited as well as myself." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently we hear such glaring mispronunciations as "for MID able," "ave NOO," and "KEW pon." Few know whether to spell certain words with one or two "c's" or "m's" or "r's" or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some cannot spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

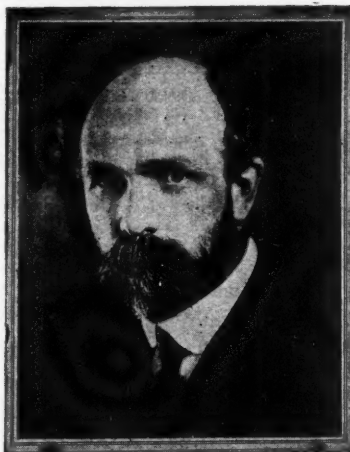
What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Anyone can learn to write and speak correctly by con-



SHERWIN CODY

stantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you but who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these

words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This book is published by the Sherwin Cody School of English in Rochester. It can be had by anyone free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English ever written.

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the book, "How You Can Master Good English in 15 Minutes a Day."

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that the prayers of friends have had an important part in the giving of fruit during this evangelistic tour.

Twelve porters, three of whom were student-evangelists, accompanied us. About 490 miles were covered, mostly by "push-push," bicycle and canoe. In 171 meetings in villages, more than 7,000 people heard the gospel, and of these, 755 received Christ as Saviour and 193 backsliders were restored. Pray for all of them, that the Holy Spirit may water the seed sown and give the increase.

Although the trip was taken in the midst of the rainy season, most of the heavy rains came at night and did not impede progress. After leaving the auto road the jungle path sometimes became no path at all, but just a mountain of sliding rocks or a maze of towering giant grass whipping about us as we pushed our way through it. If the grass happened to be wet, we looked like drowned rats as we emerged. Two rivers had no bridges or canoes, and Alta was carried over them. Although buffalo and hippo tracks were sighted, we saw only baboons, monkeys, squirrels and antelopes. One time we had been unable to obtain food for our porters for two days, and the Lord enabled me to shoot three antelopes. It was an answer to prayer. Another day, just over a waterfall, we saw about a hundred baboons and monkeys in single file, some of the big ones carrying the little ones on their backs in a solemn procession.

One afternoon I was resting in a shady ravine beside a stream while waiting for Alta and the porters, when three men came and stood beside me. They watched me for a while, and then one of them said, "Mister, are you a man of God? Tell me the words of this book. I cannot understand it." He held out to me the booklet, *God's Way of Salvation*, written in Sango, containing the salvation verses beginning with Genesis 1 and 2. As I opened this book and read to them, I thought of Philip and the Ethiopian who said, "How can I understand what I read unless some man guide me?" All three of these accepted Christ. One was named Biavou, which means Nightfall, but his nightfall changed into God's marvelous light that day.

One chief was the first to step forward when the invitation was given in his village. He said, "I am a sinful man, and I want to believe in the Lord Jesus Christ and to take Him as my Saviour." About thirty others in that village followed him that day in receiving Christ.—Nils and Alta Jacobson of "Mid-Missions."

AMONG THE TRIBES IN YUNNAN

I was designated by the mission leaders to Lisu work, and was sent to Luda village, six days' journey by tortuous canyon trail north of Oak Flat. The very name stirred my emotions, for it was at Luda that my brother Earl died in 1937. Hence, my labors for well over a year have been over that rough plot of ground marked by a simple wooden cross—my own brother's grave. This circumstance, far from being a trial, is a challenge and an inspiration. I feel that my supreme duty in life is to do a work worthy of God, starting in the place where my brother

was so seemingly prematurely removed from earthly service.

You have read, no doubt, about desperate robbers who sally out from their mountain lairs to prey upon defenseless travelers and peace-loving villagers. Well, I went right into their territory, and in fact was right near one village when the men folk came home laden with loot. Many of these people I exhorted to turn to the Lord. My testimony was brief, and though delivered in faulty Lisu, was backed up with not a little faith and prayer. I explained who it was that sent me, and also delivered His message.

Some said, "We cannot get along without drinking whiskey and smoking tobacco," not to mention other sins against God and man. Others said, "We are brewing whiskey now, but come around after New Year and we will believe." To one who especially urged me to return I said, "But if I were to return, where could I stay?" He replied, "Across the valley, in Foundation Village," pointing to a village on the other side of the precipitous ravine. It was a collection of some twenty black-looking shacks propped up among immense boulders on the shoulder of a ridge, the mountain towering above it. Something about the circumstances made me feel that this was divine leading.

As we neared Foundation Village on the day following, I suddenly recalled the conversation of the previous evening, and then and there prayed very definitely that God would lead me in a plain path. Dubious though I was about the possibilities, I cried earnestly to God that He would work. At the point where we entered the village, a woman was doing the very ordinary job of pounding out corn, and an old man was standing leisurely by. Squatting down, I opened a conversation, expecting that more people would soon gather. In a short time, however, the old man, who was very courteous, invited my two companions and me into his house. The results of that visit were beyond my expectations: we were hospitably entertained and were given good opportunities to preach Christ and His salvation, and I was asked to return, and invited when I did so, to live in that very house.—Orville Carlson, in *China's Missions*.

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"Their Redeemer liveth. He will truly plead their cause."

GOD'S PLEA FOR AFFLICTED ISRAEL

"Comfort ye, comfort ye my people saith the Lord" (Isa. 40:1)

"Pray ye and say: God save thy people" (Jer. 31:7)

"Say to the daughter of Zion: Thy salvation cometh." (Isa. 62:11)

"Give ye them to eat." (Mark 6:37)

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Our Monthly Potpourri



★ Harold L. Lundquist

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

Teach him to be a faithful shepherd of the sheep;
And to Thee we shall give the praise and the glory,
Through Jesus Christ, our Lord.

—George Stewart.

THE MINISTER

For him who is the servant of Thy people, Lord,
We ask Thy care.

Equipped with only human strength,
unless aided of Thee,
He stands helpless before Thy people's need.

Give him learning to know the ways of men and nations.

As one who touches children's lives,
Bestow upon him a gracious spirit;
As one who must counsel youth,
Endow him with insight and knowledge;
As one who must arouse the people to injustice,

Equip him with fiery energy;
As one who must bring comfort,
Give him the word of peace;
As one who must travel our roads by day and night,

Pour upon him the strength to meet his tasks.

A PREACHER REPLIES TO A CALL!

Dear Brethren:

Doubtless you will remember the invitation you extended to me to come over to Macedonia and help the people in that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church to seriously consider a call on such meager information. There are a number of things I should like to learn before giving my decision, and I would appreciate your dropping me a line, addressed to Troas...

No mention was made of a salary I was to receive. While it is true that I am not preaching for money, there is the certainty that these things must be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man! The day is

past when you can expect a man to rush into a field without some idea of the support he is to receive. . . . Kindly get the word to the good brethren to get together and see what you can do in the way of support.

You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase of salary, and I am told that I made a very favorable impression on the Church at Jerusalem. You might mention these facts, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I might have anything in the gift of the church.

For recommendations you can write Rev. S. Peter, D.D., Jerusalem, Palestine. I will say that I am a first-class mixer, and especially strong in argumentative preaching. If I accept the call I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachmas of any man's money!

Sincerely yours,

PAUL

—Author unknown

THE WORLD ENTERS THE NEW YEAR WITH FEAR



The Christian Goes Forward With Assurance

NO ONE WANTS TO HEAR ME PREACH

A man may say, "I have a diploma. I have completed a course of study. I was one of the best men in my class. But no one wants to hear me preach. Why is this?"

You have left out the one indispensable thing—the Holy Spirit. It is not uncommon for unsuccessful preachers to compare themselves with their successful brethren and try to ascertain why some succeed and others fail. Their comparisons are pathetic. They compare their own ideas, figures, and language with those of successful men, and falling behind no whit, as they think, in all these points, they feel the world has much abused them, and that if the public were not so stupid and blind, they would all be standing behind pulpit thrones.

O foolish man, do you not know that it is not by rhetorical might, nor by scholastic power, but by the Spirit of the Lord that the preacher preaches? It is surprising how little depends on structure and ornament and how much depends on the Spirit.

Useful as may be the printing of sermons, it is impossible to put in print the heart-searching power of a sermon the words of which burned into men's hearts



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- Whether it be the small country church at the crossroads or tucked in the hills, the town church bearing testimony to Main Street, or the imposing city church with its spires towering above the noise and clatter of busy streets—All are faithfully and fearlessly holding up the hands of our fighting men and lifting hearts and voices in prayer and SONG.

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KEEP UP YOUR ENTHUSIASM

A friend, startled with the enthusiasm of William Lloyd Garrison, said to him, "Why are you so on fire?" The abolitionist replied, "Because there are mountains of ice to melt." Garrison's ability to maintain his enthusiasm and share it with others broke the power of human slavery.

To many ministers, the mountains of ice seem to be increasing during these chaotic days, and the fires of zeal are burning lower. The rationing of gasoline, the rationing of fuel oil in church buildings, unheard-of working conditions for both men and women, Sunday employment of the masses, a migrant population, and Christian youth entering the armed forces, all tend to militate against normal conditions in the churches. Many a minister is murmuring, "All these things are against me," and the edges of his enthusiasm are becoming badly frayed.

Enthusiasm is needed, even though the word once had a bad connotation. John Locke remarked concerning the enthusiasm of the religionists of his day that "it sprang neither from reason nor divine revelation, but from a warmed and overweening brain." Bishop William Warburton, of Gloucester, lightly regarded enthusiasm in the Christian ministry and referred to it as "that temper of mind in which imagination has gotten the better of judgment."

In spite of the disparaging remarks of caustic critics, the fact still remains that "nothing great was ever accomplished without enthusiasm." Sir E. Bulwer-Lytton defined enthusiasm as the "genius of sincerity" and declared that "truth accomplishes no victories without it."

If ever there was a religious enthusiast, it was the apostle Paul. The more difficult the circumstances, the more his enthusiasm evidenced itself.

—The Watchman-Examiner.

TRY THIS ON YOUR PASTOR

Dr. R. G. Lee, pastor of the Bellevue Church, Memphis, Tenn., mentioned once to his congregation that it would make him very happy to see his church auditorium filled at least once for the mid-week prayer service. His people remembered the suggestion. He was absent from the city for a week and the congregation decided that 5,000 of them would crowd into the great auditorium at a midweek service on his return. Plans were carefully made and the congregation was thoroughly canvassed. Dr. Lee came home and was asked to teach the Sunday school lesson in one of the classrooms

Moody Monthly

for an hour prior to the assembling of the prayer service. He was then escorted to the auditorium and found every nook and cranny of it crowded. This happened to be his birthday and, as he ascended the platform, the whole congregation arose and sang, "Happy birthday to you." Try this on your pastor if you do not feel that it will frighten him to death.—*Watchman-Examiner.*

A MINISTERS DREAM

It is said that a minister dreamed he was hitched to a covered wagon and was laboriously, but slowly, pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, almost exhausted, he went to the rear to examine the source of the trouble.

All the church members had quit pushing. Not only had they quit pushing, but they were sitting in the wagon and criticizing the pastor for not pulling the church along faster.

Well, was it a dream?—*Cumberland Presbyterian.*

A PLEDGE FOR CHRISTIANS

As a Christian who knows that God has created all men in His image, and that Jesus Christ came into the world to redeem all mankind, I promise that, God being my helper,

1. I will do my best to commend the gospel of Christ to all men by loving them and serving them.
2. I will renounce racial and religious hatred as that which is contrary to Christian principles and the best interests of my country.
3. I will do nothing by word or deed to spread rumors about or arouse hatred against any racial or religious group.
4. I will come to the defense of my fellow Americans against hate attacks and answer anyone who speaks, in seriousness or in jest, along the lines of racial or religious hate.—*Christian Institute for American Democracy.*

A MOODY ANNIVERSARY

London (by cable): A "Week of Witness" to be observed by the churches of Scotland, beginning November 28, coincides with the seventieth anniversary of the visit to Scotland of Dwight L. Moody, noted American evangelist.

Organizers of the Scottish observance are expressing the hope that "the thrill of that earlier spiritual awakening will be repeated as speakers tell of the events of seventy years ago, when the theme of conversation in the streets was the gospel of Christ."—*Bulletin.*

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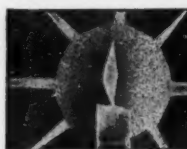
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Benjamin West, the great painter, speaking of Gilbert Stuart, a brother artist famed for his beautiful coloring, used to say to his pupils, "It's no use to steal Stuart's colors; if you want to paint as he does, you must steal his eyes."

When we are baffled in our efforts to live as Christ lived, we feel that the record of His life, however wonderful it is, will not enable us to be like Him. *What we need is a heart like His!*—S. S. World.

GUIDANCE

When you are doubtful as to your course, submit your judgment absolutely to the Spirit of God, and ask Him to shut against you every door but the right one. In the meantime, continue along the path which you have already been treading; it lies in front of you; pursue it. Abide in the calling in which you were called. Keep on as you are unless you are clearly told to do something else. Expect to have as clear a door out as you had in; and if there is no indication to the contrary, consider the absence of indication to be the indication of God's will that you are on His track.—F. B. Meyer.

THE SECRET OF MIRACLES

An old Christian was arguing with a skeptic about miracles, while the latter, who was whittling away, said that the reign of law prevented miracles, and "I can demonstrate it. I hold in my hand the best proof in the world that law reigns. If I let go this knife no power can suspend the law of gravitation. It will fall down." The old Christian said, "Now watch me with my jackknife," and he flicked it up and it stuck in the ceiling. Said he, "I let go of it and it did not fall down." Said the skeptic, "Oh, but you did something to it." "Yes," said the Christian, "that is what God does."—*Christian Herald*.

UNDER COMPLETE CONTROL

People say to me, "Oh, religion—it is all about limitations and restrictions. It means that a man is to be reined in, and not allowed the legitimate use of his natural passions and appetites." Not at all. One of the great things they say of a motor car is, "I have got it under complete control." Well, what does it mean? That it won't go? You don't suppose the man who has got a motor car at the side of a road, which absolutely will not move, is inclined to say, "My car is under perfect control." *The car that is subject to perfect control will travel easily at its highest speed; it will do exactly what is required of it, and do it easily without stress or strain. That is what God does for the man under His control.*—*Sunday School Chronicle*.

COMPLETE TRUST

A certain Negro was asked how he believed, and he said, "Massa, dis how I believe: *I fall flat down on the promise; I can't fall no lower.*"—*Spurgeon's Sermons*.

"A.D."

B. B. Sutcliffe, the well-known Bible teacher, tells of a man who asked what the letters A. D. mean with the dates on gravestones in our cemeteries. He was told these letters mean "'All Done,' that is," said the informant, "such and such a man died 1894, A. D., and it's all done." We smile at the ignorance of the naive reply, but it has a wonderful meaning for the believer. *Because of the death and resurrection of the Son of God, all has been done that is needed for our salvation.*—*Sunday School Times*.

RESISTING THE SAVIOUR

Evangelist W. E. Bledersolf said at one of his meetings: "It seems as if some men are determined that they will not be saved. A little three-year-old lad held up a train on the Erie R. R., over in New Jersey. He had wandered away from his home, and was walking along the tracks dragging a tin horse. The train approached him from the opposite direction. The engineer blew his whistle, but the child kept right on. The engineer whistled and whistled, and at last the train was brought to a standstill. The trainmen got down, but the child was rebellious and belligerent, and tried to whip the engineer. And that's the way with you. *Against every purpose and plan of God to save you, you make a stand and fight!*"—*Christian Herald*.

HATPINS AND BUTTONHOOKS

A little lassie came bounding in from school, and claimed that she'd learned to punctuate. "Indeed!" exclaimed the mother, "and how did you do it?" "Well, mamma," cried the excited little grammarian, "it's just as easy as can be. If you say a thing is so, you just put a hatpin after it; but if you are only asking whether it is so or not, you put a buttonhook!" There's a world of sound philosophy about the little lassie's explanation. All life resolves itself, sooner or later, into a matter of hatpins and buttonhooks—our affirmations and our interrogations. We declare confidently: We know whom we have believed! *Believe your beliefs, and doubt your doubts. Never doubt your beliefs, and never believe your doubts.* It is a quaint way of saying that the hatpin and the buttonhook must be kept each in its proper place.—F. W. Boreham.

RIVERS NOT EXAMPLES

Did you ever see a river that was as straight as an arrow? Probably not. They generally wind back and forth from the time they gush out of a mountain spring or seep out of a lake, until they find repose in the bosom of the great deep. And why is it that the river is never straight? Let a master of epigram answer, and at the same time drive home a wholesome truth. *"A river becomes crooked by following the line of least resistance! So does man!"*—*Sunday School Times*.

CARGOES, NOT DERELICTS

Suppose Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. *How much more a soul is worth that has a lifetime of opportunity before it than a soul which has nothing!* Lambs are of more worth than sheep in the realm of souls as well as in the market place.—*Christian Digest*.

A CURE FOR COVETOUSNESS

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward, toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give ten dollars"; again he said, "I'll give fifteen." At the close of the appeal, he was very much moved, and thought he would give fifty dollars.

Now the boxes were passed. As they moved along, his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him! What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocketbook in his hand during this soliloquy, which was half audible, though, in his deafness, he did not know that he was heard. In the agony of the final moment, he took his pocketbook and laid it in the box, saying to himself as he did it, "Now squirm, old natur!"

This was victory beyond any that Alexander ever won—a victory over himself. Here is a key to the problem of covetousness. *The old natur must go under.*—H. L. Hastings, in *The Expositor*.

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Practical and Perplexing Questions

★ Nathan J. Stone



THE ADVENTIST CHRISTIAN CHURCH

R. T. Hays, Stryker, Ohio

Question: What are the beliefs of the Adventist Christian Church and is it the same as Seventh Day Adventist?

Answer: The term Adventist has to do with the second advent of the Lord Jesus Christ, to which special prominence is given. There is no connection with the Seventh Day Adventist Church. With regard to the second coming of Christ the Adventist Christian Church at first advocated extreme prophetic views as to its date, but this was later modified. The following account of their beliefs is taken from *Churches and Sects of Christendom*, by J. L. Neve (1940, p. 570): "Through sin man forfeited immortality; that immortality is imparted to believers at the resurrection; that death is a condition of unconsciousness lasting until the resurrection of the body at Christ's coming; that the earth will be cleansed, the wicked destroyed [annihilated], and the righteous will be given immortal life. The first day of the week is observed for rest and worship; immersion is practiced and the Lord's Supper is celebrated, but the chief emphasis is placed upon the second coming of Christ, the study of prophecy, and conditional immortality." We disagree with the notion of unconsciousness after death, and especially with the theory of "conditional immortality," in the sense that the wicked are finally annihilated. We believe they live on and endure their just judgment.

—P&PQ—

THE FAITHLESS SERVANT

J.P.E., Chancellor, S.D.

Question: What light can you cast on Matthew 25:30?

Answer: The difficulty here presumably is that the servant should be "cast out . . . into the outer darkness." This parable lies within the sphere of professed discipleship as it relates to faithfulness in service. Faithfulness is required in all, no matter how great or how small are the capacities or gifts bestowed. Lack of faithfulness is just as culpable on the part of one as on the part of the other. There is no excuse for it. The excuse here presented is fear. But it is quite evident from the parable that neither fear nor modesty are at the bottom of the servant's failure, but rather *unbelief*. He was not merely fearful but false. Had he been at all faithful he would have done as suggested in verse 27. Verse 26 is not an admission on the part of the lord that the servant's estimate of him is true, but that even if it were true the servant was unfaithful, and therefore no true servant. In calling his lord, who, of course, here

stands for the Lord Jesus, a grasping, ungenerous man, the slothful servant clearly shows that he has no real knowledge of God, and is therefore none of His: hence he is cast out.

—P&PQ—

BABEL AND PENTECOST

H.E.N., Owosso, Mich.

Question: Why were tongues (languages) confounded under law at the tower of Babel, yet encouraged and given under grace at Pentecost (Acts 2)?

Answer: It is thought by some that the confusion of tongues was a judgment on the attempt to defy God, to sin with impunity, and to render themselves immune from another such judgment as the flood. It is much more likely, however, that Babel represents a dream of world empire and the centralization of population and power as indicated by Genesis 11:4 in the words, "Let us make us a name," and "lest we be scattered abroad upon the face of the whole earth." God's purpose had been migration and diffusion. This was the first attempt at totalitarianism and dictatorship and one great world power. The time was not yet ripe for that. The confusion of tongues was designed to prevent this. There was no other course to take, apart from complete destruction, since man in his persistent rejection of God and His authority deprived himself of the unity and peace for which he was destined. Pentecost was the symbol and power of the restoration of that unity and peace in Christ through the Holy Spirit, and taught that the *only* way in which peace and harmony could ever come must be in Christ and through the Holy Spirit. The very tongues which brought about confusion in the world and still do, because of the divergences for which they have come to stand, were made the medium of the proclamation of God's love in Christ and His purpose ultimately of universal peace. It is not that difference of language was encouraged, but only used. The means of judgment is now made the means of grace and mercy.

—P&PQ—

THE LITTLE BOOK

V.B., Ogdensburg, N.Y.

Question: What is the nature of the "little book" mentioned in Revelation 10:10, and is it the basis of the "revelations" claimed by some modern sect?

Answer: The little book of chapter 10 is not the same book as that of chapter 5, which was sealed, whereas this one is open. The little book of chapter 10 appears to be supplemental to this. It has to do obviously with what immediately follows in chapters 11 and 12. There is therefore no basis whatsoever for the

claim by any modern sect that this little book furnishes the authority for its beliefs or practices.

It is the prophet John who is told to "eat" the book, and while sweet to his taste, it was bitter within him because of the anguish of spirit its revelation brought to him. Chapters 11 and 12 reveal the terrible spiritual state of his own people, of a time yet to be, and their treatment at first of God's witnesses. These chapters also tell of their terrible persecutions at the hands of Satan and his hosts in these days.

—P&PQ—

BELIEVING IN OR ON CHRIST

H.P.S., Chicago, Ill.

Question: Is there any difference, as is sometimes claimed, between believing *in* or *on* or *about* Christ?

Answer: There is no theoretical difference in the use of any of these prepositions with regard to believing. The Greek prepositions are sometimes used interchangeably, and one Greek preposition is translated in different places by all three English words. The difficulty lies in the modern use of the word believing. The Hebrew word for believing, for instance, carries with it the idea of confidence, trust, and in its noun form is the common word for faith. Transliterated, it is also our word amen. The same is true of the Greek word with regard to confidence or trust. The modern use of the word believe does not always carry this connotation, and may simply mean assent or agreement without trust. In this sense we may make some distinction in the use of the word about. We may believe "about" only with mental assent, but without heart response or acceptance (cf. Isa. 29:13; Rom. 10:9, 10). If it isn't heart acceptance and trust, then it is not belief at all in the true sense of the word, and there is then no salvation.

—P&PQ—

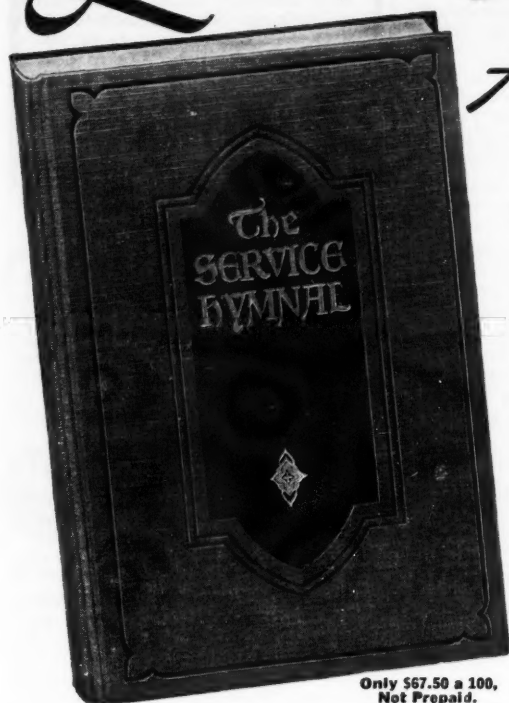
SOVEREIGNTY AND FREE-WILL

H.O.M., Mt. Carmel, Pa.

Question: If God has foreknowledge, in the sense of His choice, all who are the objects of His salvation, what room is there for the sinner's own freedom and willingness?

Answer: That God sovereignly chooses or elects the objects of His love cannot be denied. It is explicitly stated in many passages of Scripture (Eph. 1:4-7, 11, etc.), and just as clearly implied throughout. One of the most striking passages in this respect is Romans 9 (cf. Deut. 7:6). The doctrine of man's freedom and responsibility in the matter of salvation is just as clearly stated and implied. Man must believe and be saved, or be condemned if he refuses God's love

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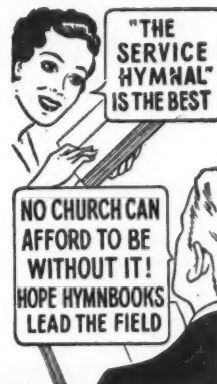
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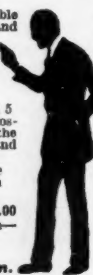
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in Christ. Therefore the doctrine of God's election certainly does not abrogate the doctrine of man's freedom and responsibility. It is an error to suppose that one rules out the other. They simply cannot be reconciled by us in our present state of knowledge. Many of God's judgments are still unsearchable "and his ways past finding out" (Rom. 11:33); and the love of Christ still "passeth knowledge" (Eph. 3:17-19). Faith is sufficient to accept both without their reconciliation, and we may greatly rejoice in His choice and calling which give us the blessed assurance of salvation and His purpose for us, and also in our own willing and free response. *He quickened or made us alive by His Spirit, when we were dead in trespasses and sins* (Eph. 2:1; John 5:21). *He draws us to Himself* (Jer. 31:3; John 6:44) and we rejoice and are willing to be drawn. Greek scholarship is overwhelmingly in support of understanding the word fore-know (Rom. 8:29) not as knowing beforehand what certain persons would do, but as "those of whom God took fore-knowledge from eternity."

—P&P—

THE CHOSEN PEOPLE

M.K., High Cliff, Wis.

Question: Why do the Jews think and feel themselves to be the chosen people of God?

Answer: The Jews think and feel themselves to be God's chosen people on the authority of God's own Word (Deut. 4:32-34; 7:6-8), and according to the understanding of the vast majority of commentators on the Scriptures, and of Christian people generally. Abraham was called and chosen of God (Gen. 12:1-3) to be the father especially of this people. The promise was renewed to Jacob (Gen. 28:13,14) after whom this people is particularly named. It must be understood that they were not chosen for any superior merit, or any merit at all for that matter (Deut. 7:7 shows just the contrary), but only on the ground of God's favor and love. They were chosen *not* for material or worldly success or power, but for spiritual service and to be a holy people. God has not cast them off, however, because they failed Him and rejected the Lord Jesus Christ as their Messiah. The Lord Jesus Himself said to them, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39; see Ps. 118:26). The word till indicates that one day they will return to Him and claim Him. The apostle Paul vehemently refutes the notion that they have been cast off (Rom. 11:1), and declares that a believing Israel, as a nation, and as distinguished from the Church, will yet be saved (Rom. 11:26, 27). The Old Testament is full of prophecies of a final restoration of the Jews, expressed in the clearest terms (Jer. 31:7-14, 33-37; Ezek. 36:24-38; 37; Zech. 12:10-13:1). They will yet perform in Christ the fullest spiritual ministry they were intended to perform (Zech. 8:23; Isa. 2:1-5; 66:10-14).

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The Glory of the Ministry

(Continued from page 265)

cold professionalism against these sorrows.

Third, there are the perils of "spiritual pride." Some of the severest defeats I have known have come in the midst of great success. Peter, at Caesarea Philippi, heard the commendation of the Lord, "Blessed art thou." A little later, because obviously his soul was lifted up in pride, he heard, "Get thee behind me, Satan." Pride of achievement is a terrible snare. Our responsibility is not only to preach Christ crucified, but to preach Him in a crucified way.

The story has been told of the young Scottish theological student, asked to preach in a church with one of the great high pulpits so common in the old land. With great confidence and considerable speed he climbed into the high place, feeling he would sweep the congregation with his oratory. But scarcely had he given out his text before his thoughts began to flee and his well-prepared sermon went from him. He stumbled and halted through twenty minutes of pitiful effort, and then climbed down from the pulpit to weep out his chagrin on the front pew of the little church. After the others had gone, a good old Scotch mother in Israel endeavored to comfort the boy, giving him this admonition: "Laddie, if ye had gone up as ye came down, ye would have come down as ye went up."

THE REWARDS OF THE CALLING.

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First, there are *personal* rewards. These are largely subjective. The development of the mind, the broadening of the soul, the creation of eternal character.

Temporal rewards are more than monetary. Ministers of the gospel are sometimes underpaid, but they know the joy of touching lives; being the instrument of God to transform families and homes. There is rich satisfaction in knowing that ministers and missionaries are scattered over the world as a result of our having communicated to them the truth committed to us.

There are the *eternal* rewards. We expect to hear from the Lord, "Well done, thou good and faithful servant." This anticipation is exemplified by Paul's great swan song: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (II Tim. 4:6-8).

In that day every sacrifice made for the cause of Christ will pale into insignificance before the glory that shall be revealed in us; every heartache, all misunderstanding will be over, and our glorious ministry will then be glorified in the presence of Him who is our glory, praise, and song.

★

He who has conferred a kindness should be silent; he who has received one should speak of it.—Seneca.

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★ Harold L. Lundquist

January 9

JESUS BUSY WITH HIS MINISTRY OF LOVE

Mark 1:32-45

Golden Text: *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*—John 9:4.

JESUS said that He "must work the works of him that sent him" (John 9:4). And so we find Him going straightway about His Father's business. It is a good example He has set for us.

What He did and how He did it will give us many lessons which we may apply to our service. We cannot do exactly what He did, but in His power we may do mighty works.

We find our Lord doing four important things—

I. Healing (vv. 32-34).

We will do well to include verses 29-31 in our thinking, for there we find our Lord tenderly sharing the sorrow of the home of a friend. One can picture the anxious hush that hovered over the home as distressed relatives and friends sought to alleviate the suffering of the one with a fever. They knew the possibility of a serious outcome of the illness. Many of us have gone through that dark valley. All at once there was new hope, and soon there was joy. Jesus had come and had brought healing. Many of us have also had that blessed experience.

Christianity is not a selfish faith, if it follows its Lord. We see in verses 32 to 34 that all the city came to His door with the diseased and demon-possessed, and He healed them all.

The account of the kindly and intelligent care of the sick is written large on the pages of the history of the Christian Church. We do not have His divine touch of immediate healing, but we may have His compassion which served the multitude with tenderness and kindness.

II. Praying (vv. 35-37).

The Son of God sought out a place and a time for prayer communion with His Father. How often we who profess to follow Him fail to pray at all. Certainly we need the grace and power that prayer can bring far more than Jesus did. But, we say, we are so busy. So was He. We are tired. So was He. People will not let us alone. They also followed Him. We make excuses, but we have no real reasons for our unfortunate delinquency.

All men were seeking Him (v. 37), but still He took the needed time to pray. It has been said that "if you are too

busy to pray, you are busier than God ever intended you to be."

When His disciples wanted Him, they had to look for Him in the place of prayer. Christian workers and pastors, do people find us there?

III. Preaching (vv. 38, 39).

Jesus said, "Let us go . . . that I may preach . . . for therefore came I forth." It bears repetition that while Jesus did many miracles (and not for a moment would we detract from their worth and glory), yet He repeatedly, by word and act, emphasized the importance of preaching.

Foolish though it may seem to the natural man (I Cor. 1:18-25), preaching the gospel in the power of the Holy Spirit is now, as it has been through the centuries, God's chosen means of accomplishing His purpose. What a pity that churches and pastors are forsaking it for book reviews, dramas, social hours, forums, and what not!

God give us a revival of great, humble, and fearless preaching of the Word!

IV. Cleansing (vv. 40-45).

There is a sense in which the cleansing of the leper was another act of healing, but leprosy is such a striking type of sin that the incident calls for special consideration.

Leprosy is like sin in that it is a destructive malady that pursues its insidious way without revealing its true nature until it is far advanced. It renders a man unclean, loathsome to himself and dangerous to others. At least such it was in the days of our Lord.

Was there then no hope for the leper? Yes; Jesus had come. The smitten man cried out, "If thou wilt, thou canst make me clean." And Jesus said, "I will" and he was cleansed.

So may the sinner be cleansed, for "whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). He will not turn the vilest of men away, for He came "to seek and to save that which was lost" (Luke 19:10).

There is another important lesson here. The man who was cleansed disobeyed the instructions of Jesus (v. 44), with the result that the Lord's ministry in that place was greatly limited.

We should obey the commands of God without question, and without any deviation from them. Disobedience, even though it be by reason of great joy and enthusiasm, results in confusion. Our Lord knows exactly what should be done in a particular place at a certain time. When He guides, we should conform—for our own good and His glory.

January 16

JESUS ANSWERS HIS CRITICS

Mark 2:23-3:6

Golden Text: *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*—Matthew 5:11.

CRITICISM and opposition was the constant lot of our Lord as He gave Himself in His labor of love for mankind. It follows His disciples to this day, for men seem to have not only ingratitude, but an evil spirit which rewards kindness with hard words and unjust accusation.

The scribes and Pharisees had already found ground for their complaint, for He had eaten "with publicans and sinners" (2:16). The fact that He went there to win Matthew and to heal the sick (2:17) made no difference. Then they wanted to know why His disciples did not observe a fast (2:18) in the solemn way they should. How could they, when the Lord was in their midst? They were joyful.

In our lesson we find these hating, watching enemies of our Lord's showing their bitterness in two ways:

I. Open Accusation (2:23-28).

They got at Him this time through His beloved disciples. It was the indirect approach so often used by cowardly people who want to hurt someone, but who dare not face him squarely. They spread evil reports or unkind criticism about a loved one, and thus wound the one they hate.

Their accusation was, however, in a sense a direct one. They inferred that He was the one who had permitted His disciples to violate the Sabbath law by plucking and rubbing the ears of corn to prepare them to be eaten. In other words, He had allowed them to do a secular thing on a sacred day and thus to violate the holiness of the Sabbath. What they did was not wrong, but they did it on the wrong day, said these critics.

Jesus met the charge by reaffirming the high viewpoint of God concerning man. We have lowered our conception of man's position, while at the same time exalting his undependable judgment.

Everything that concerns man is sacred in the sight of God. Hunger is natural, God made man that way. He gets hungry on the Sabbath day, so he must have food on that day. The Sabbath was made to serve him, and he must not be harmed or hindered by his servant.

Now, someone will say, "That means I can do what I like on the Sabbath—or the Lord's Day." No, it does not.

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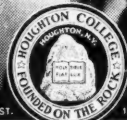
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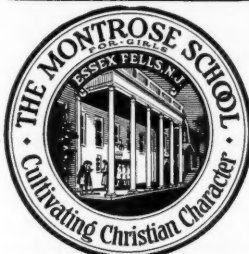
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See how nicely it all balances up when we go God's way? Then nothing that concerns us is common or secular. It is all sacred. That was the answer of Jesus to the accusers of His disciples. It is a truth we need to hold to and observe.

II. Silent Hatred (3:1-6).

Open criticism is bad, but it becomes worse when it is hidden in the heart of a watching man (v. 2), one who looks for his opportunity to strike.

The scene is a most dramatic one. Jesus came into the synagogue on the Sabbath day as was His custom. (By the way, is it *your* custom to go to church on Sunday?) In that synagogue was a man with a withered hand. Here occurs one of those incidental things, which are so full of beauty in these narratives. Seeking to find accusation against Him, His enemies nevertheless all unconsciously paid Him a supreme compliment. They associated Him immediately, not with the chief seat of the synagogue, but with the most needy man in the crowd.

"They watched him" (v. 2). The air was full of silent, malicious, cunning hatred. Jesus faced them with an alternative so high, so holy and exacting that they dared not speak. He pointed out that we either do good or harm, heal or kill, by our response to a human need. It cannot be ignored. What would they do with it? Keep their strict man-made regulations, or honor God by helping a needy one on the Sabbath? They dared not answer.

Then He healed the man. He did not touch him. He did not do any work, except a miraculous healing. But it was enough. The Herodians and the Pharisees, who hated each other, now became friends because they both hated Jesus.

What an awful picture of what may be in the human heart, even in the Lord's house, on the day of worship. What was in your heart when you last went into the church? Love and a desire for the good of your neighbor, or hatred and malice?

Here again our Lord declared the dignity of man in the plan of God, and placed his need above the keeping of a day. We are too little interested in the help we can give, and too fearful of the criticism of others.

Again we say, there is no excuse here for a license that hides behind the name of liberty, no occasion for carelessness about the Lord's day. But there is ground for holy boldness in doing the will of God for the healing and blessing of bruised humanity—and let the criticisms of unholy men or women fall where they may.

January 23
JESUS TEACHES IN PARABLES
Mark 4:1-9, 26-32

Golden Text: If any man hath ears to hear, let him hear.—Mark 4:23.

PARABLES were often used by our Lord, particularly when He had truth to reveal which was not for unbelieving hearts that had hardened themselves against it (see Matt. 13:10-16).

The method is that of telling an earthly story, true to life (hence, not a fable), which is placed alongside of the spiritual truth it is designed to teach. It thus differs from an allegory, which gives the meaning with the story (see John 15:1-6).

Jesus used parables in our lesson to teach the truth that the good seed of the Word of God will be received in various ways and will bring forth widely differing results. He—the Lord—was the Sower, and the field was the world (Matt. 13:37, 38).

We note first that in that field there were and are—

I. Four Kinds of Soil (Mark 4:1-9).

The reception of the seed is determined by the condition of the soil. The great field was essentially of one kind of soil, but it had become widely different in its ability to take in the seed and bear fruit.

The interpretation of this parable is given by our Lord in the verses immediately following (vv. 13-20). It has striking application to our own day.

A road, or beaten pathway, was a common thing in the fields of Palestine. On such hard soil a seed found no place to grow, and the birds carried it away. Such is the condition of a man who permits the heavy and sinful traffic of this world to harden his heart against spiritual truth. If our heart has reached that stage we should ask God to break it up. The birds (always a symbol of evil in the Bible) are Satan and his emissaries. They are always busy about carrying away the Word of God when it is truly preached.

The rocky soil was a thin layer of good soil on a rocky ledge. At first this caused rapid growth, but without deep roots it could not survive the heat of summer. This is the one who enthusiastically responds to the gospel appeal, but being without real conviction and repentance, he has no stability when persecution comes—which it always does. Let us have reality in our dealings with God!

The thorny ground—where the growing grain was choked by weeds—typifies the professed believer who lives in worldliness. The friend of the world is God's enemy (James 4:4). Note the things which destroy spiritual life (Mark 4:19), and shun them.

In the good ground—open to receive and ready to yield itself for the growth of the seed—there is abundant harvest. Even here there is a difference in the amount of fruit. Why not be a "hundred-fold" believer?

Changing the picture a little our Lord now speaks of—

II. Normal Growth and a Good Harvest (4:26-29).

This parable, found only in Mark, has

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a lesson for the sower. He is not to expect the harvest immediately after the time of sowing. There is a period of patient waiting while God is producing the growth (and only He can do it!)—then the joy of harvest.

There are many lessons to learn here. We who serve the Lord in teaching or preaching the Word are too impatient, too eager to be able to announce results. God is always willing that things should mature naturally and in due season. Let us wait for Him and be at rest in our spirits (v. 27).

Then let us be glad as the seed begins to show signs of maturing, but let us not be slow to gather the harvest when it is ready. Some forget to gather the spiritual fruit of their labors, possibly having long since lost patience and interest.

We should also be encouraged by this parable to continue sowing the seed, knowing that it will find place in the hearts of some and bring forth fruit unto eternal life. What a joy and encouragement it is to see the growth in grace of some boy or girl to whom we have ministered.

Next we are warned to be on our guard against accepting or approving—

III. Abnormal Growth and an Evil Harvest (4:30-32).

The mustard is an herb, not a tree; hence this parable gave warning that there would be an overgrown religious system calling itself Christian. The birds are (as in the parable of the kinds of soil) evil men, or "isms," or organizations eager to take shelter in a religious system without spiritual power.

The Church had such an abnormal growth when Constantine espoused Christianity as a political move, mixed it with paganism, and elevated it to a position of worldly power.

All this was and still is contrary to God's plan for the Church. He wanted a spiritual body distinguished by lowliness, meekness and service. These are the things that mark the true Christian spirit. The marks of true Christianity are always those of likeness to Him who said, "I am meek and lowly in heart," who came "not to be ministered unto but to minister," says Dr. G. Campbell Morgan. He warns us that wherever "loftiness, pride, seeking for dominion and mastery" have appeared, the growth of the Church has been "an abnormal and a false one." It brings an evil harvest.

January 30

JESUS USES HIS POWER TO HELP

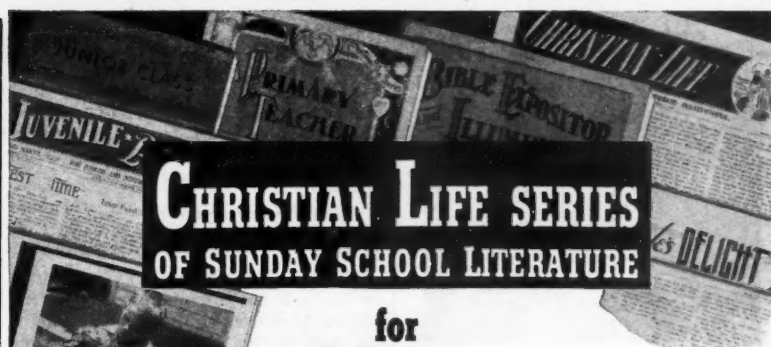
Mark 4:35-41; 5:35-43

Golden Text: *Why are ye so fearful? how is it that ye have no faith?*—Mark 4:40.

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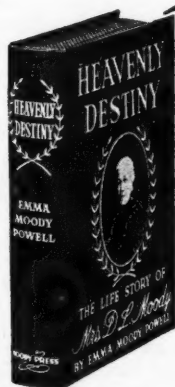
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Jesus' Power Overcomes

I. Fear of Life's Dangers (Mark 4: 35-41).

The long day of teaching had ended (v. 35), and the disciples carried out His request that they go to the other side of the lake to rest. Just "as he was" they departed, and before long the tired Jesus was asleep. We know how He felt, and what is even more blessed, He knows how we feel when we are tired.

As He slept, a sudden storm (common on the Lake of Galilee) brought deathly fear to the hearts of His disciples. For the moment they saw only the angry waves, the smallness of their boat, and the hopelessness of their situation.

Had they forgotten Jesus? With Him in the boat, they had no reason to fear. They called on Him, and in His majestic and authoritative "Peace be still" the wind and waves recognized their Master's voice.

Should we not learn that in this day of fears and alarms, we may (if we are Christians) count on His presence and His power. If we look at the overwhelming waves of circumstances and think how frail we are, surely then our hearts shall fall us for fear. But if Christ is with us, we are in no danger. He says to us also, "Why are ye fearful, O ye of little faith?" (v. 26).

He is the Master of every circumstance, the Master of every situation. He can control any storm, and by saying "Peace," bring calm. Is He your Lord and Master?

Now they were struck with awe at His power. "Sometimes the deliverances wrought by our Lord so reveal His presence and power that His followers are more deeply moved than they were by the perils which threatened. Whether mastering the storm, or standing unseen in our midst today, He appears to the eye of faith, clothed in divine energy and power" (Erdman).

II. Fear of Death's Deep Sorrow (5:35-43).

Trouble is a visitor in every home; it does not matter how securely that home may be founded upon wealth or social position. Frequently, death chooses a shining mark in taking a dearly beloved child. Children strike their roots deep into our hearts and when they are torn from us our whole beings are rent and convulsed. Such was the great storm of sorrow which had come upon the home of Jairus, leading him to make the brave step of faith and hope which brought him to Jesus.

Then as Jesus turned to go with Jairus a woman touched Him. He stopped to seek her out and commend her for her faith. The seeming delay must have greatly troubled Jairus, particularly when the servants came and informed him that he need no longer trouble the Master since his daughter was dead. Not infrequently we have similar experiences.

where it seems that while God has promised to help us, He has been turned aside and has forgotten us. The psalmist in Psalm 42:3 cries out, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?"

Our Lord was not troubled at all by the message of the servants of Jairus, but He showed His thoughtful consideration of the father by reassuring him with the words, "Fear not, only believe."

Everywhere fear blocks the way of human peace and progress. Divine wisdom offers a remedy for it all—only believe. We excuse our lack of faith by the conditions which confront us, but none of us face conditions worse than those which confronted Jairus. His daughter was dead and he was told to believe! He obeyed and his faith was rewarded.

Our Lord takes the inner circle of disciples with Him—Peter, James, and John. Someone has asked why the inner circle was so small, and the answer is perhaps the same as that which applies to the inner circle in our day—most Christians are contented with very meager spiritual attainments or a merely nominal relationship to Christ.

When He said, "The child is not dead, but sleepeth," our Lord did not mean that actual death had not taken place, but He meant that in the sight of God death is like sleep. In the eyes of Christ spiritual death was undoubtedly far more terrible than physical death. A man may be physically alive and yet being spiritually dead be worse off than a man who, though physically dead, is spiritually alive.

After putting forth the mourning scorers, the Lord performed a miracle by simply speaking to the child and saying, "Little girl, arise." The use of His hand was more a gesture of affection than a part of the miracle. His act in this case was another indication that He will make good all the promises given of immortality and eternal life.

Here then is the Lord who can overcome every fear, in both life and death. Is He not the One we need as our Saviour?

February 6

JESUS FEEDS THE MULTITUDES

Mark 6:35-44; 8:1-9

Golden Text: *I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
—John 6:35.

HUNGRY! That word describes the crying need of the greater part of the world's population. Men who have vaunted themselves because of their ability and ingenuity have brought the nations of the earth into such awful confusion that even God's abundant provision cannot reach the needy ones.

God is concerned about man's physical need just as truly as He is about spiritual needs. This story brings Christianity into action on a level that all will appreciate the need of food for the body. It works there as it does everywhere.

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The supply of every need of man is God. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). Countless Christians have found it to be true that we may trust God—completely—and for everything.

The stories of the feeding of the two groups of people show the wrong and the right attitude toward man's need. In two approaches to the problem the disciples were wrong. Then Christ showed them the right way.

I. They Can Take Care of Their Own Need (6:35, 36).

"Send them away"—that was the plea of the disciples when the multitude of those who had followed Him became hungry. The people were there because they were interested in Christ. They had come in a hurry (v. 33) and had not brought food. The problem was on the disciples' hands, and they sought the easiest way out. Let them shift for themselves—"Send them away."

The Church has followed their example in dealing with the social problems of the people down through the years. The result is that being denied fellowship, comfort, and help by a Church which was too busy building up a vast organization or a beautiful order of worship, the common people have responded to the appeal of political leaders who have provided a substitute for what the Church should have given them.

Serious thoughts are these. It will not do for us to "send them away" from the church empty-hearted and empty-handed. Our Lord says, "Give ye them to eat" (v. 37).

It may well be that if the Christian peoples of the world in our day fail to do their utmost to feed the hungry, regardless of race, color or creed, they may lose for the Church its great opportunity for witnessing, and may send starving people into the fold of "isms"—both religious and political—which will harm both them and us.

When Jesus put upon them the direct responsibility to feed the people, the

disciples changed their "slogan" and said:

II. We Should Like to Help, but We Cannot (6:37).

Reckoning hastily on what a small boy had brought for his lunch (trust an alert boy to be ready!), the disciples soon demonstrated that it was impossible to feed this great throng. (See similar reasoning in Mark 8:4).

Logic is such a devastating thing when it operates apart from faith in God. They were absolutely right in their reasoning and in their calculations, but they had forgotten the one factor that really counted. Jesus was there, and Jesus is God, and God is omnipotent.

As we face the need of the world now and after the war, we wonder how the peoples of other lands can be fed without depriving our own land of what it needs. It is a great problem, and we ought to pray for those who must work with it.

But let us not forget that all that we have comes from God, and that He is able to do "exceeding abundantly above all that we ask or think" (Eph. 3:20). The Christ who multiplied the loaves and fishes is our Living Lord today, and ready and able to do it again.

III. Jesus Said, "I Have Compassion on the Multitude" (6:38-44; 8:1-9).

He started right. Instead of shutting His heart against the tender desire to help, He let His love for the people control. Then instead of magnifying the difficulties, He multiplied the provisions. And lo, there was enough for all, and to spare.

"He commanded . . . and they did all eat" (vv. 39, 42). When God speaks, all the limitations of the finite disappear, and the needs of men are fully met—with "twelve baskets full of fragments" left over!

Note the orderly manner in which our Lord met this situation. Five thousand men, with women and children to swell the throng, were seated on the grass. Jesus took the loaves and fishes and blessed them. You who forget to return thanks at the table, notice that quiet and meaningful act. Then He broke the loaves and divided the fishes. No doubt they were multiplied as the disciples passed them out to the people.

God is able to do that very thing even in our day. Perhaps not in just the same manner, but surely those who serve Him have marveled as they have seen that "little is much when God is in it." Let those who labor in difficult places with limited resources take heart—and trust God.

Note the care with which the fragments were collected for future use. It took this war to teach America how shamefully wasteful it has been. Because God gave us much we have been careless, destructive, and sometimes almost wicked in our prodigality.

Now we are wiping the platter clean. We are saving grease, we are salvaging scrap, we are sharing what we have. Let us not forget these lessons. God gives, but for our use, not for careless destruction.

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The Seasons of God

(Continued from page 269)

farmer does not take his reaper to the field on sowing day.

This illogic is carried to two extremes in the spiritual sphere. We have those who work honestly and lovingly for the Lord, and then become greatly discouraged because they do not immediately see the fruit of their labors. We have those who are putting off their salvation or consecration, thinking they can sow and reap at the last moment.

While it is true that one can be saved even on his deathbed, if he genuinely repents and believes, it seems few do so at such a time. Another has said that God has given us one case of a man who was saved at death (the believing thief on the cross) to show us that salvation at such a time is possible, but only one case, to show us it is not probable.

But regardless of whether one may be saved at the last moment or not, one's life and usefulness would be lost under such circumstances. Lot was saved at the eleventh hour, but he left a wasted life behind him. He was saved so as by fire. He lost his sons-in-law, he lost his wife, he lost the character of his daughters, he lost his job (he seems to have been a ruler or judge in the city), he lost his property, and he lost the city itself. How true it was of him, as it is true of every wasted Christian life, "he shall suffer loss!"

Salvation is free—not to be paid for before you receive it, when you receive it, or after you receive it. But a fruitful harvest comes by the sweat of your brow. You are not saved by your works, but others may be saved by your works, as you do the work of an evangelist. You do not work to save yourself. You work to save others. If saved, you cannot lose your own salvation, but if you do not get busy you can lose many other precious souls who otherwise would be saved.

Now a harvest presupposes a sowing time, and there is generally a long period of waiting and patience between. Many who are ready enough to sow, and eager enough to reap, are not disposed to wait, and show a sad lack of patience. And they are almost rebellious if they sow and another reaps!

There are two ways in which one may sow and reap. One may sow by implanting the Word of God in his own life, and by preparing himself in every way for the service and worship of God. If he does so, he will have a fruitful and glorious life; and in advancing years, as well as throughout eternity, he will harvest the products of such a life. The other way in which he can sow and reap is to sow the Word of God in the hearts of others, and see them come to Christ and be upbuilt in their faith.

GOD WANTS US TO ENTER INTO

PARTNERSHIP with Him and sow faithfully the Word of truth. He is the Senior Partner in this business of sowing and reaping. We plant and water, but He gives the increase. We do the common-place; He does the miraculous. Anyone

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can plant a seed; only He can make it grow. Anyone can put out a crop; only with God's help can he harvest a crop.

But God is faithful. He will not fail to give the increase, if we sow His seed. He gives a harvest, and in proportion to the amount we sow. "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

It doesn't take a college education to be a farmer, though one could go to college all his life and still not know all about it. While there are many who can get much better crops than others, still there are hardly any so simple but what could get fairly good results if they were persistent. It is equally true that one does not have to have a college or seminary education in order to sow the Word of God, though no one could have too much of the right kind of education, if consecrated to the Lord. Like farming, the propagation of the gospel is simple enough for the common man, and yet rich in its manifold qualities and applications.

Let us sow now if we would reap later. We shall reap in due season, if we faint not. How many who have already sowed, faint because they do not as yet see the harvest! God does not give premature harvests. Just here is a great difficulty in this modern age. There are many who will work for the Lord, but few who will wait for the Lord. Modern science has so speeded up the things of this age that we seem to think God ought to keep pace with the progress of the times. Many would gladly run with God, but there are very few who will walk with Him.

A prospective student was consulting with a college president concerning his course of study. He said he wanted to finish as soon as possible. The president replied that it only took a few weeks to grow a squash, but that it took many long years to grow an oak. Having said this, he asked the young man what his plans were.

Too many are content to be squashes rather than wait to be an oak. Is there any man on earth today with the caliber of Moses who would suffer himself to be buried in a wilderness, as nursemaid to a flock of sheep, for forty years? No wonder Moses was such a mighty oak, it took so long to grow him! Moses was

Moody Monthly

eighty years old before his main life work opened up. Now a pastor is supposed to retire at forty! Too many retire before harvesttime. We are unlike the Lord of the harvest who "waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7).

THIS LIFE IS NOT A SPEED TEST. It is more of an endurance test. Hence the admonition, "Let us run with patience [not with speed, necessarily] the race that is set before us" (Heb. 12:1). It is not enough to have faith. We are sorely in need of patience. Patience is the credential of faith. Paul, alluding to Abraham and others of great faith, calls upon us to "be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

Think of the patience of Abraham. He waited a whole lifetime, and then died not having received the promises. Not only so, but even yet he has not received the promises—in their fullest and widest sense. Every soul now being saved is the multiplication of his spiritual seed, and the future regathering and blessing of Israel will be the consummation of the promises made him with respect to his earthly seed. In due season he shall reap!

"Be patient therefore, brethren, unto the coming of the Lord" (James 5:7). "But if we hope for that which we see not, then do we with patience wait for it" (Rom. 8:25). There is a great season of reaping to come. Now is the time for faith and patience.



WATCH NIGHT 1943

THE Church has never had more things to pray about than this Watch Night. First, there is our own government; its executive, legislative and judicial departments; then the military and civilian defense leadership and helpers; and our chaplains and servicemen and women. Spiritual and economic conditions also have a serious claim upon our prayers.

The Church and her ministry, officership and membership, and departments and work must not be overlooked. The suffering millions in occupied countries, men and women in enemy concentration camps, and the pitiable condition of suffering Jews, the peril of our loved ones at their battle stations or in transit, physical, mental, moral and spiritual needs, should keep us down on our faces before God. These and other prayer necessities claim the interest and participation of every Christian in prayer on Watch Night.

Public assemblies for prayer are of primary importance. If this is not practical, let family prayer at home be observed this Watch Night. And if that is not possible, let private prayer by individual Christians ascend to God from the prayer closet, for God has promised to reward this openly.—*Bulletin of Great Commission Prayer League.*

January, 1944

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★

THREE ESSENTIALS FOR ENJOYMENT DURING THE NEW YEAR

1. "Cleave to the Lord" (Acts 11:23).
2. "Love one another" (I John 4:7).
3. "Always abounding in the work of the Lord" (I Cor. 15:58).

W. W. F.

THE MASTER'S MESSAGES OF SALVATION AND SERVICE

(For the New Year)

1. "Come unto Me" (Matt. 11:28).
2. "Abide in Me" (John 15:4).
3. "Follow Me" (Luke 9:23).
4. Go for Me (Matt. 28:19).

—The Witness.

BEGINNING THE NEW YEAR RIGHT

The beginning of months.—Exodus 12:2

1. Let us begin the year with *solemn reflection*. The season reminds us of the past—the irrevocable past. Another year of our "few years" is gone.
2. Let us begin the year with *self-inspection*. Looking within we see sins unrepented; resolutions made but, also, broken; opportunities unimproved and talents left unemployed.
3. Let us begin the year with a *new consecration*. Shall our prayer be, "Lord, what wilt thou have me do?" And may our lives find expression in the lines of Frances Ridley Havergal, "Take my life, and let it be consecrated, Lord, to Thee."

OUR SPIRITUAL POVERTY

Ye have not, because ye ask not.—James 4:2

The people about whom, and perhaps to whom, James was writing were people who wanted something. "Ye lust," he says. They wanted something. But they did not get it. Why? Because they used the wrong method in trying and striving with their fellow men. "Ye fight and war," he charges against them. Let us notice a few elementary lessons from this.

1. Spiritual desires are not satisfied with carnal methods.
2. Spiritual blessings come from God rather than from men.
3. Prayer is God's ordained means of meeting our spiritual need.

How easy it is to forget God and prayer! How easy to become absorbed in the tawdry things of the world and its tinsel shows! But when we do, how poor our lives! *We have not, because we neglect Him and cease to pray.*

—The Southwestern Evangel.

IF I HAD MET HIM WALKING

If I had met Him walking
By the blue Galilee,
Would He have stopped, I wonder,
And then said, "Follow Me"?

And if He had? I wonder,
When I think it through,
How could I have followed Him
With so many things to do?

—Author Unknown.

FOUR FREEDOMS

I Peter 2:16

1. Freedom from Sin (Rom. 6:18; John 8:32, 36).
2. Freedom from Condemnation (Rom. 8:1; John 3:18).
3. Freedom from Fear (Josh. 1:9; Isa. 41:10; Ps. 27:1).
4. Freedom from Want (Phil. 4:19; Ps. 84:11; 37:25).

—H. M. Mael.

WATER, A SYMBOL OF THE HOLY SPIRIT

1. Satisfying in Nature (John 4:14).
2. Cleansing in Action (Ezek. 36:25-28).
3. Refreshing in Operation (Hos. 14:5).
4. Communicable in Influence (John 7:38).
5. Abundant in Measure (Acts 2:17, 18).

—J. Norman Case.

A GRACIOUS REVIVAL THROUGH THE READING OF THE LAW

Nehemiah 8:1-8

1. *Desiring* the Law (v. 1).
2. *Reading* the Law (v. 3).
3. *Hearing* the Law (v. 3).
4. *Reverencing* the Law (v. 5).
5. *Sanctioning* the Law (v. 6).
6. *Interpreting* the Law (v. 7).
7. *Understanding* the Law (v. 8).

—R. W. Van Anda.

DIVINE RELATIONSHIP

I am thine, save me; for I have sought thy precepts.—Psalm 119:94

I. The Christian's Relationship to God—He is God's:

1. By purchase.
2. By conquest.
3. By adoption.
4. By dedication.
5. By likeness.

II. His Prayer—"Save me":

1. From sin.
2. From carelessness.
3. From my enemies.
4. From despondency.

III. The Reason He Assigns—"I have sought thy precepts":

1. To read them.
2. To understand them.
3. To be governed by them.

—W. W.

"ABUNDANT BOOK"

Instead of a ration book, the believer carries an "abundance book" and discovers that the more abundant life given him by the Lord Jesus is a life of superlatives.

When he prays, he is assured that the Lord is "able to do exceeding abundantly above all" he asks or thinks.

When he suffers, he is comforted with the knowledge that his suffering worketh for him "a far more exceeding and eternal weight of glory."

As he sows the "good seed"—the Word of God—he knows that the results shall be some thirtyfold, some sixty, and some an hundredfold.

And he is aware that his future is to be "with the Lord"—where there is "fullness of joy and pleasures for evermore."

—Now.

WAITING ON THE LORD

Isaiah 40:31

Introduction: "Wait," from an ancient Hebrew root, means to "bind together," perhaps by twisting or twining about, as the vine about the tree; hence, to tarry, to expect, to look patiently for, to wait upon. It is used eleven times in the Bible, ten times as "waiting on the Lord."

I. What It Implies.

1. Belief in the personality of God.
2. Confidence in the purpose of God.
3. Faith in the power of God.
4. Patience with the processes of God.

II. What Are Its Results?

1. New energy for service—"shall renew their strength."
2. New altitudes for living—"shall mount up with wings."
3. New eagerness for the race—"shall run and not be weary."
4. New endurance for the day—"shall walk and not faint."

—S. Edward Long.

Minister: "Did you like my sermon today?"

Small Girl: "No, Sir."

Minister: "Well, what did you like, the first part?"

Small Girl: "Yes, it was good."

Minister: "Did you like the last part?"

Small Girl: "Yes, Sir."

Minister: "Well, what part didn't you like?"

Small Girl: "Oh, the middle part—there was too much middle."

—Western Recorder.

Moody Monthly

NEW YEAR VOWS

I'll not turn back to past mistakes
And dwell on them again;
But onward press to future tasks
With strength renewed and sane.

No matter what the past has held,
The future days are mine
To plan, to work, to build anew,
With guidance more divine.

A larger life, a deeper faith,
A purer love, a nobler goal
Shall be the aim of my desire,
The earnest purpose of my soul.
—Ruth Harriet Whitney.

FROM AN OLD BIBLE

When thou readest what here is writ,
Let thy best practice second it;
So twice each precept read shall be,
First in the Book, and then in thee!
—J. R. Caldwell.

SLOGANS FROM WILL SHUMAKER

It is often hard for an evangelist to do in ten days what the parents do not do in fifteen years.

Is it, "Let us pray," or "Let us play"?
If the teacher stops to look, the pupil does not listen.

C. H. SPURGEON SAID—

concerning A. A. Bonar on *Leviticus*:
"Very precious. Mr. Andrew Bonar has a keen eye for a typical analogy, but he always keeps the rein upon his imagination, and is therefore safe to follow. He is a master in Israel."

POWERLESS SERMONS

Sermons delivered without prayer are both powerless and sapless. They are wordy. Striking ideas to the fancy may be in them; they may be well framed, nicely put together, and they may be delivered with masterly oratory, to the astonishment of the hearers, and to the admiration of such who are satisfied with the gospel in word only, and to the feeding of the pride and vanity of the preacher—but, there will be neither power nor life in them.—J. Warburton, in *The Sower*.

A HOMILY ON HOMILETICS

One day I was riding along a country highway when I met a farmer with a load of hay so big that it took up the whole roadway. To get around it we almost upset in the ditch. That event furnished me with a valuable homiletic lesson. I said to myself: If that hay were baled it would not take a quarter as much space, and there would be just as much hay. Many sermons are like that load of hay. They need baling. There will be just as much hay, just as much food for your people. Loose hay has thrown many a church attendant into the ditch, and he has never returned to be treated to another such prolix experience. For length, remember that you will have other chances to preach; for fervor, preach as if this were your last chance.—Henry B. Williams, in *Watchman-Examiner*.

January, 1944

THE POET COWPER'S IDEAL PREACHER

"Would I describe a preacher,

I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

"CHURCHES DOESN'T DIE DAT WAY"

A devout colored preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in the congregation said to him before the service: "Yer gwine to kill dis church ef yer goes on sayin' 'give!' No church can stan' it. Yer gwine ter kill it." After the sermon the colored minister said to the people: "Brother Jones told me I was gwine to kill this church if I kep' a-askin' yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church that died 'cause its been giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is, for I'se gwine to visit it, and I'll climb on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"
—*Christian Intelligencer*.

NUTSHELL SERMONS

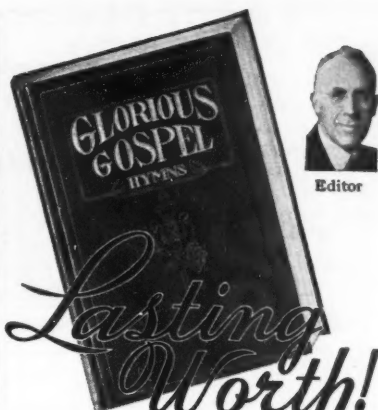
I Peter 5:7

The reason why people are anxious is because they are taken up with two things at once. A man writes a book; he wonders how the public will receive it and he is anxious about his profits—two conflicting thoughts, two conflicting emotions. The lack of concentration is the secret of the anxiety in your life, and it is the basis of all weakness of character. The Spirit of God centers, concentrates the mind; He brings every thought into captivity. It is this mental concentration that is the root of all strength of character.—J. Douglas Adam.

* * *

Romans 1:16

The gospel of Christ has the power of life in it, and unbelief has not. The gospel vitalizes. Unbelief sterilizes. The gospel quickens; unbelief does not quicken. Unbelief sterilizes and withers up. I could give you illustration upon illustration in proof of a statement like that. Unbelief produces nothing, creates nothing, propagates nothing. It has not the power of life in it; whereas the gospel raises up generation after generation in whose hearts the old flame is kept alive; and so in the nature of the case the gospel is bound to go on, whereas unbelief is bound to decay.—James Orr.



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Radio Evangelism

(Continued from page 259)

carry the gospel message 'Jesus Saves' wherever I can—to jails, chain gangs, hospitals, and homes. Now when I thank God for the souls I have seen coming home to Him, I thank Him again and again for you and your work."

From Idaho: "It is chore time now, but we just let the work go until your broadcast is over. We are getting old and live alone. We cannot get to church, but I thank God for the radio as we listen to His Word explained so clearly, and also the lovely singing. I had prayed for my husband for years and had almost given up hope, as he is eighty-two years old. But listening to your plain messages of salvation he has come to Christ, and he almost shouts sometimes as he listens to you preach. We haven't much of this world's goods, but we are rich in God's love."

FROM PORTLAND, ORE.: "When my husband was on his way home last Sunday, shortly after six o'clock, he

passed a downtown theater which always has a radio program blaring out to attract passers-by. Apparently some employee had overlooked changing the station and your broadcast was going full blast. A long line of people was standing at the ticket office, extending half way down the block, and there they stood, theater-bound on the Lord's Day, with that gospel program sounding in their ears whether they would or not. And believe me, you were giving it to them straight and reaching people you never dreamed of reaching."

Here is a very interesting letter: "I wanted to write you about a family we met in Waterloo, Iowa, a family of six. The father listened to you one Sunday night and the Holy Spirit convicted him of his lost condition. He went out on Monday morning to work in the silo, and he said, 'As I thought of the sermon of the night before, I just had to get right down in the silo and ask God to save me.' Well, first he was saved; next the oldest boy, nineteen years old; then the youngest, fifteen years old; and the second son, seventeen; and then the girl, thirteen, and the mother last. I know it will do

your heart good to hear what the Old-Fashioned Revival Hour did for that family."



The Minister and His Work

(Continued from page 263)

significance of the visit is concerned, it might as well have been made by the banker, the baker, or the candlestick maker. There was no Bible, prayer, or spiritual conversation. The visit was purely and simply a social one. It is to be feared that ministers have allowed themselves too often to become little more than social secretaries to their people in respect to pastoral visitation.

It would be too much to say that the old-fashioned pastoral visit is the only type, and that only religious topics should be discussed on such occasions; but what we are trying to say is, that the minister in his pastoral work has a tremendous opportunity for sowing seed and cultivating a rich harvest which he does not have anywhere else on earth, and for his own, and for the work's sake, he needs to take advantage of the opportunity.

It is often remarked that a minister cannot be both a good preacher and a good pastor. But that is not true. These two functions are but two sides of the same glorious work, and when rightly related and performed, will not hinder but supplement each other. Too much sermonizing in seclusion does not produce the best results in the pulpit. In the first World War the difficulty with the "Big Bertha" was not in providing ammunition or in loading this monstrous gun, but in finding the range. Pastoral work helps the minister to find the range for his messages as nothing else can, and there is no use shooting unless we know the direction in which to shoot and have the range.

BRETHREN, THE WORK IS GREAT, the duties are exacting, and the difficulties and oppositions are tremendous; but we need have no fear as to the outcome of this warfare in which we are engaged. As we go on in His name and in His strength, we shall find that the light of privilege is ever shining on the path of duty. Our work shall never lose its halo, and the road will never become entirely commonplace and gray. When we are in touch with the living God, we bring to our task all the power and infinite resources of the mighty God, so that in a real sense we become workers together with Him in a cause that shall never know defeat.



There is but one thing to do with unbelief, forever abandon it. Whatever else you do, solemnly covenant with God that you will believe His Word, trust His Son, yield to His Spirit; that you will step out upon His promises, and dare to venture something for His sake, without regard to feeling; and single-heartedly rest upon His immutable Word.—Arthur T. Pierson.

The Post-War Church

(Continued from page 266)

than a strictly biblical platform. The philosophies and isms of men have failed to heal the wounds of mankind. The theory that man can improve himself without the grace of God has been proved utterly false by what has happened before our eyes. Human nature is no better today than it was in the so-called days of the cave man. At the turn of the present century, a wave of optimism swept through the world. It was thought that men were beyond the barbarities of war. Men blushed with shame as they read the Old Testament, and then they said, "We have improved upon those times. We are too civilized to permit such atrocities." Now we are back again in the lowest level of Old Testament morals.

If we have any sense at all, we know that the prophets were right in their diagnosis of the human heart. We also know that Jesus prescribed the true remedy, when He said, "Ye must be born again." When the boys return from this war, they will have seen human nature in the raw, untouched by the grace of God. It will be a waste of time to preach to them about the innate goodness of men. Beautiful sermonettes on trees, bumble bees, flowers, and sparkling brooks will not seem to them a solid foundation on which to build a life. They will need the gospel, which alone is the "power of God unto salvation."

SECOND, THE POST-WAR CHURCH MUST BE SACRIFICIAL.

The men who defend our country must sacrifice everything. This spirit is shown in that recent best-seller, *They Were Expendable*. The Church cannot command the respect of those who have risked all unless it proves itself expendable. The veterans from snake-infested jungles, from the icy wastes of polar regions, from rain-soaked battlefields will not be impressed by the flimsy excuses which comfortable Christians at home often offer for not serving Christ. The time for easy-going Christianity is past. The Church must present itself "a living sacrifice" (Rom. 12:1).

THEN, THE POST-WAR CHURCH MUST POSSESS A MISSIONARY SPIRIT.

May we not believe that God is preparing the world today for the greatest missionary movement of history? Consider the facts. Americans who have heard the gospel are being sent to every part of the world. They are getting first-hand information about the languages and customs of peoples who have always been known as prospective mission fields.

What a power these men can be if saved and filled with the Spirit. Some of them will become successful businessmen and will give of their means to missionary enterprises in the very lands to which they were sent in defense of their country. Others will return as missionaries, armed not with weapons of steel, but with the sword of the Spirit, which is the Word of God. This war may do

much to kill the spirit of narrow nationalism and to put the Church into the mood of carrying out Christ's commission to preach the gospel to every creature. Means of communication will be greatly facilitated. Only hours will be required to travel distances which formerly took weeks. Perhaps this war will be a means of giving the nations a chance to hear the gospel before Jesus comes.

FINALLY, THE POST-WAR CHURCH MUST BE "FILLED WITH THE SPIRIT."

Sound doctrine is not enough; there must be spiritual life. "The letter killeth, but the Spirit giveth life." The filling with the Spirit will supply every lack, correct every mistake, equip for every service, and meet every emergency. The filling with the Spirit will create that fervency of heart without which the Church cannot attract men to Christ.

The post-war Church will need that experience to which John Wesley referred when he said, "I felt my heart strangely warmed." "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32), said the two disciples whom Jesus overtook on the road to Emmaus. If the post-war Church is to walk worthy of its high calling, it must have a burning heart.

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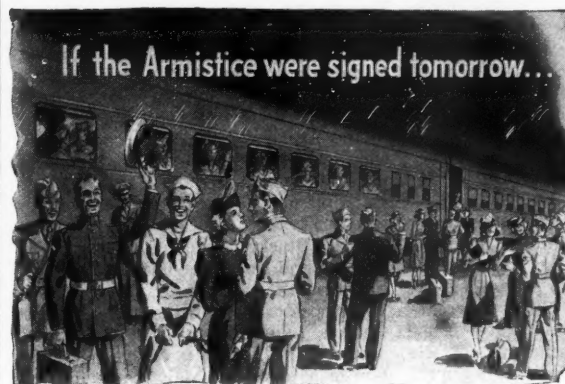
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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.



THE Annual National Convention of Evangelists convenes Dec. 26 through Jan. 2, at the First Baptist Church, Indianapolis, Ind. All afternoon and evening sessions are open to the public, with outstanding evangelists and gospel song directors in charge of each service. Further information may be had by addressing Dr. Elmer C. Miller at the convention headquarters in the Washington Hotel.

The blessing of God in the salvation of souls attended the three weeks' campaign in October conducted by Tom Presnell at the First Baptist Church of Rockford, Mich., where Ralph Compson is pastor. Attendance was good. Many Christians waited upon God at the altar, dedicating their lives to Him for a more fruitful life of service. The first two weeks of November, Mr. Presnell was at Salvation Harbor Church, Walnut Lake, Mich. Enno Prince is leader of this group. Crowds were not large, but there was a deep spiritual interest on the part of all who did attend.

W. Herbert Scott reports a fruitful two weeks at the Detroit Bible Temple, led by Dr. Joseph W. Hakes, of the Twentieth Street Baptist Church, Huntington, W.Va. Knowing the problems of the pastor as well as the evangelist, Dr. Hakes brought messages that were greatly used of God in bringing a deep sense of conviction and responsibility upon His people. Several responded to the appeal to the unsaved.

Meetings led by G. E. Vinaroff were held in the Breden Memorial United Brethren Church of Terre Haute, Ind., where H. C. Schlarb is pastor. There were several outstanding services in which the presence and power of the Holy Spirit were evident. Many souls were saved and sixteen united with the church. On Nov. 14, Mr. Vinaroff began a union campaign in Beach City, Ohio, with the Methodist and United Brethren churches co-operating. Twenty-four persons accepted Christ in the first two services.

"A wonderful closing service with many souls at the altar," writes Robert E. McKinney in reporting meetings at the Community Church of Berkeley, Mich.

More than seventy conversions were reported as a result of meetings in Indi-

ana, led by the Edward VanderJagt Party at the First Baptist Church of Gas City, R. E. Halls, pastor, and at the Veterans Hospital in Marion.

A Youth Crusade was conducted by Richard W. Neale and Philip Foxwell for the Sunday school of the Roseland Evangelical Mission Church, Chicago, where T. Ackerstrom is Sunday school superintendent. Attendance was good, and more than twenty decisions were made for Christ. During the second week in November, a meeting was held in the First Baptist Church of Stanton, Mich., Kenneth T. Romig, pastor. This was followed by a week at the Gospel Assembly, Flint, Mich., where P. H. Kadey is pastor and Joseph Hanscom, associate. Both of these crusades were well attended. Special motion picture messages and new magic object lessons paved the way for the Bible messages. There were 23 decisions in Stanton, and 125 stayed after the meetings in Flint to ask the way of salvation.

During the first two weeks of November, Marion Beene was at the Highland Avenue Baptist Church of Cincinnati, Ohio, Ray Smith, pastor. The auditorium proved inadequate to care for the crowds. Twenty-five conversions and additions were reported. Mr. Beene next went to the First Baptist Church of Luverne, Minn., where Allan N. Williams is pastor. The church auditorium was crowded each night and it became necessary to move to the Armory. Mr. Beene spoke three times over KELO, Sioux Falls, S.D.; also to 400 prisoners in the South Dakota state prison. There were 15 decisions for Christ.

O. W. Stucky conducted campaigns in October and November in the First Baptist Church of Spencer, Iowa, C. O. Loken, pastor; and in the Olivet Baptist Church, Lansing, Mich., H. C. Carnell, pastor. The Lord blessed in the salvation of 58 persons. Many came forward in consecration and restoration. The family altar services and the Bible reading program proved of great interest and blessing.

Fourteen decisions for Christ were made during two weeks of special services in the Baptist Church of Claysville, Pa., led by Harold E. Doyle. William Herb is the pastor. Bible reading was stressed daily, with much interest and blessing. Nominal Christians became stirred with a new interest in the things of God.

James Rayburn held a union campaign for twelve churches in DuBois, Pa., from Sept. 19 to Oct. 10. The following week he began a union meeting with the Boulevard Methodist Church of Binghamton and the First Presbyterian Church of Johnson City, N.Y. The two churches are across the street from each other, and have a combined membership

of two thousand. Attendance was fair, and those who attended were greatly blessed. Mrs. Rayburn had charge of the meetings for women in both campaigns. Robert Rayburn, of Gainesville, Tex., son of the evangelist, conducted the music and young people's work.

Blind evangelist Neil McIntyre conducted a week of special services for the Presbyterian churches of Scotchtown and Circleville, N. Y., of which Joseph A. Johnson and Christian S. Jessen are the pastors. The meetings were well attended and the interest high. A number of people made confession of Christ and others rededicated their lives to Him. Immediately following the campaign, Mr. McIntyre went to Cedar Rapids, Iowa, for two weeks at the Sinclair Memorial Presbyterian Church. W. C. Porter, the pastor, reports that the attendance was unusually good. There were 36 professions of faith and rededications.

An eight-day series of meetings was conducted by Violet J. Heefner and Ida Vogel at the Congregational Christian Church of Logansville, Ohio, where Robert W. Turner is pastor. There were a number of conversions, and one young woman dedicated her life to Christian service. The evangelists continued their work, at the Muchinippi Congregational Church near Lewistown, Ohio. There were several confessions of faith, and a real spiritual awakening in the church and community. Midweek prayer meeting was resumed by vote of the people and Sunday evening services were begun. A Christian Endeavor was organized, composed mostly of new converts. On Nov. 21, the party began an eight-day engagement at the United Brethren Church of Leipsic, Ind., where D. V. Davis is pastor. Large crowds attended and souls were saved.

Two weeks were spent by John Carrara at the Riverside Baptist Church of Decatur, Ill., where J. M. Carlson is pastor. Many souls were saved and a large number returned to the Lord. The pastor said that the meeting was a blessing to all who attended. Mr. Carrara spoke each morning over station SWOL on the Riverside Gospel Hour broadcast. Mrs. Carrara's children's meetings proved a great blessing as a number accepted Christ.

Guy W. Green reports three meetings in North Dakota between Oct. 20 and Nov. 14. At the First Presbyterian Church of Langdon, where Thomas B. Lindsay is pastor, the people had prepared by prayer and organized effort for the victory and blessing that followed. Twelve members were received into the church at the last Sunday morning service. At the Park Center Presbyterian Church near Walhalla, 20 persons were received into membership, 17 of whom came by confession of faith. One week

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was spent at the First Presbyterian Church of Walhalla, which resulted in 49 persons being received into the church, most of them by confession of faith.

The George Dibble Party held meetings in September at the Undenominational Church, Oakwood, Mich., of which Henry Koal is pastor. Attendance and interest were good. A large group of young people responded to the leadership of Inez Crofts in a young people's conference hour each evening. They entered into the Bible study and chorus singing with enthusiasm. Twelve responded to the first invitation, and many were saved on young people's night, others dedicating their lives to Christ. The Metropolitan Tabernacle of Detroit called the party for a two weeks campaign in October. The power of the Holy Spirit was evident as souls were saved and Christians rededicated their lives to Christ.

Sylvester Sanford conducted a two weeks' meeting in November at the Third United Brethren Church of Decatur, Ill., J. D. Cotherman, pastor. There were a number of conversions and more than thirty reconsecrations. Children's services were held with good success.

During September Charles E. Boren led in a union campaign in Windom, Minn., with five churches co-operating. In November, Mr. Boren was with the Greencastle Bible Center, Greencastle, Ind. Paul M. Robinson, the

pastor, writes that the effort was very fruitful. Souls were saved and Christians revived. Mr. Boren preached three Saturday nights in the assembly room of the court house, which aroused much interest and inquiry about salvation. Jail services were conducted each Sunday afternoon with soul-saving results.

Dr. Theodore M. Hofmeister, of Los Angeles, "one of the early Winona Lake boys of the famous sawdust trail days," has resumed his evangelistic ministry after several years of blindness caused by an accident. He is president of the Baptist Evangelistic Bureau. Through prayer his sight is being restored.

Howard S. Williams, vice-president of the International Association of Evangelists, has accepted a call to the pastorate of the Christ Gospel Temple in Greensboro, N.C. Mr. Williams will serve the church during the absence of the regular pastor, T. F. Bowers, who has been appointed chaplain in the army.

James Ostema conducted a three weeks' union campaign in November at the Kings Memorial Church of Leaksville, N.C., with four independent Baptist churches co-operating. Many accepted Christ, among whom were several high school students.

Leonard Eilers, "the Preaching Cowboy," reports a campaign held in the Rangeley Free Baptist Church of Rangeley, Me. "Had fine climax. As many at altar the last night as in attendance first night of the campaign. Twenty-five signed decision cards for first time, accepting Christ. God is honoring the roundup in these parts and answering prayer." A very fine response was noted from the twenty churches on the New England Fellowship circuit where Mr. Eilers has appeared.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding, Oct. 24-31, was in the Dewey Street Baptist Church, Worcester, Mass., C. A. Sears, pastor. His Bible teaching ministry took him Nov. 7-11, to the Woodlawn Baptist Church, Chicago, Dr. E. Myers Harrison, pastor; Nov. 14-19, to the Church of the Open Door, Beaumont, Tex., M. G. Stokum, pastor, and the last meeting of the month, Nov. 21-28, to the Berachah Church, Houston, Tex., Richard H. Seume, pastor. Nov. 30-Dec. 3, Dr. Armerding spoke at the Bible Church, Fort Worth, Tex., W. E. Hawkins, pastor, and Nov. 30-Dec. 10, in Dallas Theological Seminary, Dallas, Tex.

Homer W. Grimes filled these engagements during the month of November: Peoria, Ill., Ministers' Fellowship, Nov. 1, 2; Norwood Park Gospel Tabernacle, Chicago, Nov. 6; Park Ridge Gospel Church, Park Ridge, Ill., Nov. 7; South Lawn United Brethren Church, South Bend, Ind., Nov. 8; Jordan Memorial Tabernacle, Elkhart, Ind., Nov. 14; Chicago Baptist Ministers' Association, Nov. 15; First Baptist Church, Albion, Mich., Nov. 21; First Presbyterian Church, Pekin, Ill., Nov. 25; Claim Street Baptist Church, Aurora, Ill., Nov. 28; Winnetka Community House, Winnetka, Ill., Nov. 29.

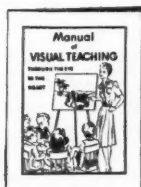
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Robert J. Kees reports splendid results
in two campaigns during the month:
Nov. 2-14, the United Brethren Church,
Bryan, Ohio, Vic Roebuck, pastor; and
Nov. 16-28, the Trinity Evangelical
Church, New Kingstown, Pa., H. F.
Springman, pastor.

Noel O. Lyons spoke at the Woodlawn
Baptist Church, Chicago, Nov. 24.

John F. MacArthur occupied the pulpit
of the Pilgrim Christian Tabernacle,
Buffalo, N.Y., Nov. 7. Assisted by Gordon
Davies, Mr. MacArthur conducted an
evangelistic campaign Nov. 14-28, in the
South Baptist Church, Lansing, Mich.,
D. Thurlow Yaxley, pastor. Many pro-
fessed conversion, while hundreds were
strengthened in the faith and took for-
ward steps in their Christian experience
during reconsecration services. Nov. 30-
Dec. 3, Mr. MacArthur spoke at Bob
Jones College, Cleveland, Tenn.

Irwin A. Moon, in addition to a full
month of work in his laboratory, present-
ed "Sermons from Science" twice daily
Nov. 1, 2, and 3, to men at the U. S. Naval
Hospital, Great Lakes, Ill.

W. Douglas Roe conducted an evangel-
istic campaign Nov. 2-7, sponsored by
fifteen churches in South Bend, Ind., area.
Twenty-eight professed conversion. Eight-
teen hundred attended the closing serv-
ice in the local high school auditorium.
Nov. 10-21, Mr. Roe held meetings in the
First Baptist Church, Decatur, Ind.,
Carey R. Moser, pastor. Thirteen pro-
fessed conversions were reported Nov.
24-Dec. 5, he conducted a campaign in
the First Baptist Church, Elmhurst,
Ill., S. W. Sommerschield, pastor.

W. W. Shannon and Michael A. Guido
reported 61 professed conversions and
many reconsecrations during the cam-
paign Oct. 24-Nov. 7, in the Union Taber-
nacle, Racine, Wis., J. Elwood Evans, pas-
tor. Evidence of a real revival was ap-
parent. Their next meeting was Nov.
10-21, in the First Cumberland Presby-
terian Church, Detroit, Mich., Warren
Mounts, pastor. Here the ministry was
blessed of God, with professed conver-
sions and rededications. Nov. 28-Dec. 12,
the evangelistic team held meetings in
the First Baptist Church, Augusta, Kan.

Ralph E. Stewart was chapel speaker
at Bob Jones College, Cleveland, Tenn.,
Nov. 2-5. The Kenosha Bible Church,
Kenosha, Wis., of which Adolph H. Levin
is pastor, co-operated in an evangelistic
campaign Nov. 7-21, under Mr. Stewart's
leadership. Nov. 24-Dec. 5, Mr. Stew-
art continued his effective ministry in the
Kingsland Memorial Presbyterian
Church, St. Louis, Mo.

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Chambersburg, Pa.; Feb. 16-Mar. 1, Milo, Me.;
Mar. 5-19, Newburg, N.Y.
Charles E. Boren—Jan. 2-16, Mt. Pleasant, Mich.
Earle W. Braun—Jan. 2-16, Elmira Heights, N.Y.
Russell M. Brounger—Jan. 16-31, West Medford,
Mass.; Feb. 1-21, Binghamton, N.Y.; Feb. 27-
Mar. 13, Brookville, Pa.
John Carrara—Jan. 9-23, Three Rivers, Mich.;
Jan. 25-Feb. 6, Bellefontaine, Ohio; Feb. 8-20,
Portland, Ind.; Feb. 22-Mar. 5, Harvey, Ill.; Mar.
12-26, Dallas, Tex.; Mar. 28-Apr. 9, Tulsa, Okla.
Fred Garland—Jan. 2-23, Harrison, Ark.

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Ga.; Feb. 1-5, Chicago, Ill.; Feb. 6-17, Kokomo,
Ind.; Feb. 20-25, South Bend, Ind.
Violet J. Heefner and Ida Vogel—Jan. 9-16, Free-
burg, Ill.
Jubilant Trio—Jan. 9-23, Aurora, Ill.; Jan. 31-
Feb. 13, Olean, N.Y.; Feb. 14-27, Clarence Cen-
ter, N.Y.; Feb. 28-Mar. 12, Youngsville, Pa.; Mar.
13-26, Harris Hill, N.Y.; Mar. 27-April 9, Buffalo,
N.Y.; April 10-16, Findley Lake, N.Y.; Apr. 17-23,
Quartown, Pa.; Apr. 24-May 7, Hazelton, Pa.
Harry McCormick Lintz—January, Williamson, W.
Va.; February, Springfield, Mo.; March, St. Paul,
Minn.; April, Minneapolis, Minn.
Robert E. McKinney—Dec. 31-Jan. 9, Lansing,
Mich.; Jan. 11-16, Wadsworth, Ohio; Jan. 18-30,
Lodi, Ohio; Feb. 1-13, Akron, Ohio; Feb. 15-20,
Cleveland, Ohio; Feb. 22-Mar. 5, Niagara Falls,
Ont.; Mar. 7-19, Toronto, Ont.; Mar. 21-26, Day-
ton, Ohio; Mar. 28-Apr. 2, Loraine, Ohio.
F. J. Miles—Dec. 31-Jan. 4, Bellingham, Wash.
Alfred E. Payen—Jan. 1-16, Orangeville, Ohio;
Jan. 18-Mar. 5, Toledo, Ohio; Mar. 19-Apr. 2,
Ninevah, Pa.; Apr. 9-30, Birmingham, Fla.
Sylvester Sanford—Jan. 3-16, Rockford, Ohio;
Jan. 17-30, Bourbon, Ind.
Gipsy Smith—Jan. 16-30, Macon, Ga.; Feb. 20-
Mar. 5, Philadelphia, Pa.; Mar. 19-Apr. 2, Marion,
Ohio; Apr. 16-May 7, Nashville, Tenn.
O. W. Stucky—Jan. 9-23, Phoenix, Ariz.; Jan.
30-Feb. 13, Glendale, Ark.; Feb. 20-Mar. 5, Van
Nuys, Calif.
G. E. Vinaroff—Dec. 28-Jan. 16, Dixon, Ill.;
Jan. 17-30, Springfield, Ohio; Jan. 31-Feb. 13,
Huntington, West Va.; Feb. 14-27, Dunbar, West
Va.; Feb. 28-Mar. 5, McKeesport, Pa.; Mar. 6-12,
Bradock, Pa.; Mar. 13-26, Rittman, Ohio; Mar.
27-Apr. 9, Brook, Ind.; Apr. 16-30, Winfield, Kan.
Charles F. Weigle—Jan. 3-21, New England Fel-
lowship Circuit; Jan. 26-Feb. 6, Wayne, Mich.;
Feb. 24-Mar. 1, Billings, Mont.; Mar. 5-19, Inde-
pendence, Ore.
Howard S. Williams—Dec. 26-Jan. 2, Indianapolis,
Ind.; Feb. 20-27, Mobile, Ala.

FUTURE ENGAGEMENTS
Extension Department

Carl Armerding—Jan. 9-16, Miami, Fla.;
Jan. 23-30, Elwood City, Pa.; Jan. 31-Feb. 6, Chi-
cago, Ill.; Feb. 9-16, Winslow, Ariz.; Feb. 20-27,
Tucson, Ariz.; Mar. 1-8, Flagstaff, Ariz.; Mar. 12-
17, Winnetka, Ill.; Mar. 19-26, Waterloo, Iowa.
Homer W. Grimes—Jan. 2-16, Oceanside, Calif.;
Jan. 23-Feb. 6, Bellingham, Wash.; Feb. 23-Mar. 5,
Spokane, Wash.
Michael A. Guido—Mar. 12-26, Fort Worth,
Tex.
Robert J. Kees—Jan. 2-16, Tulsa, Okla.; Jan.
19-30, Hastings, Mich.; Jan. 31-Feb. 6, Chicago, Ill.;
Feb. 6-20, Tyrone, Pa.; Feb. 23-Mar. 5, Lehighton,
Pa.; Mar. 7-19, Deckerville, Mich.; Mar. 22-Apr. 2,
Newaygo, Mich.
John F. MacArthur and Gordon Davies—Jan. 5-
16, Bradford, Pa.; Jan. 18-30, Brooklyn, N.Y.;
Jan. 31-Feb. 6, Chicago, Ill.; Feb. 6-13, Chicago,
Ill.; February 20-Mar. 5, Detroit, Mich.; Mar. 12-
26, Elmira, N.Y.
Irwin A. Moon—January, February and March
Army camps and Naval training stations, Pacific
coast area.
W. Douglas Roe—Jan. 6-16, Oglesby, Ill.; Jan.
18-30, Pekin, Ill.; Jan. 31-Feb. 4, Chicago, Ill.;
Feb. 6-13, Atlanta, Ga.; Feb. 20-Mar. 5, Logan,
West Va.; Mar. 8-19, South Bend, Ind.; Mar. 22-
Apr. 2, Erie, Pa.
W. W. Shannon and Michael A. Guido—Jan.
9-16, Miami, Fla.; Jan. 31-Feb. 6, Chicago, Ill.
February and March, Army camps in South.
Ralph E. Stewart—Jan. 2, Buffalo, N.Y.; Jan.
9-23, Miamisburg, Ohio; Jan. 26-Feb. 6, Port
Huron, Mich.; Feb. 13-27, Plymouth, Ind.; Mar.
5-19, Ashton, Ill.; Mar. 26-Apr. 2, St. Louis, Mo.

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Three Resting Places for God's Children in a Restless World

(Continued from page 261)

through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4). The closer you get, the more you use the second person.

"All his saints . . . in thy hand." The word *saint* was applied by Paul to all followers of the Lord Jesus Christ. He addressed his letters to the saints. Everyone that is redeemed by the precious blood of the Lord Jesus Christ is a saint. He is not his own, he belongs to his Lord. He is redeemed at infinite cost (I Cor. 6:20).

I am in Thy hand. If I am in Thy hand, Lord Jesus, all that I have is also in Thy hand. The Cross of my Lord does not only cover my sins, but it covers me. "My times are in thy hand" (Ps. 31:15). Not only the time of my departure, but my times day by day, I have put in His hand.

I have been a busy man all my life. I had to write Bible readings. Visitors would come and seek help, and I wondered how my article would get finished. My thoughts were very much divided between my visitor and the article. I am so glad I have put my times in His hand. They belong no more to me. It makes things so much easier. The Lord gives me the work, and somehow it gets finished. He could not make me work more than twenty-four hours a day, and He does not do that. He really is not a hard taskmaster. I have complained about myself, never about Him. He pays well. I am in Thy hand.

My doctor son is in the army. I do not know where he is. Am I anxious? No, he is in Thy hand, Lord! I have a dear friend whose son is on an oil tanker somewhere. His father and mother know he has a resting place in the pierced hands of his Saviour. Mother, put your boy who is in service into the pierced hands. The Lord is able to take care of him.

THEY SAT DOWN AT THY FEET.

In the heart of our Father, in the pierced hand of our Saviour, at the feet of the Holy Spirit. This is the third resting place. One of the most appalling and tragic statements in the Bible is, "My

people . . . have forgotten their resting place" (Jer. 50:6). Such a resting place is at the feet of the Holy Spirit. I thank God that I was brought up in a home where there was a family altar, where no meal was taken without asking God's blessing on the food and reading a portion of the Word of God. I once heard Bishop Henderson, an eloquent expositor of the Word, say that in many churches scarcely 10 per cent of the members have a family altar in their homes. They are in a hurry in the morning to go to school or business, and in the evenings too tired to gather round the Word. They have forgotten their resting place.

They sat down at the feet of the Holy Spirit. Many years ago, the saintly Andrew Murray wrote the striking words: "It is the will of God that every child of God should be full of the Holy Spirit." Without the fullness of the Holy Spirit, no single member of the church can live and work according to God's ideals. What the church needs most of all is a Spirit-filled ministry, Spirit-taught members.

I want to emphasize the fact that every child of God is indwelt by the Holy Spirit. At regeneration the Holy Spirit enters the heart. He makes His home within us (I Cor. 3:16). The youngest child in Christ as well as the most deeply-taught spiritual Christian is indwelt by the Spirit. Not every child of God is filled with the Holy Spirit. This was the normal state in the early church. They were all full of the Holy Ghost. The Holy Spirit can never feel at home in a heart that is harboring secret sin, but He is ready to fill the heart that is willing to separate from known sin and to surrender wholly to the Lord. "Be filled with the Spirit" (Eph. 5:18) is a command.

Daily we must sit at the feet of the Holy Spirit. Take time to be holy, be much with the Lord. The Lord promised that the Holy Spirit would teach us all things (John 14:26), and guide us into all truth (John 16:13).

Wherever there is a lack in our spiritual growth it is caused by neglect of the Word. As the children of Israel gathered fresh manna daily, we need fresh food every day out of God's Holy Word. This does not only mean reading a chapter, but meditating on it, and asking the Holy Spirit to teach you and give you the special message you need for the day.

Having these three resting places—in the heart of your loving Father; in the hand of the Saviour, who loved you and died for you; and at the feet of the Holy Spirit, your Comforter and Teacher, feeding on the precious promises, meditating on the Word—your faith will increase. You will grow in grace and in the knowledge of the Lord, and your pathway will be like "the shining light, that shineth more and more unto the perfect day" (Prov. 4:18).

Before my own conversion, I was deeply struck with this, that Christians were the only persons in the world who had any reason to be joyful.—Charles G. Finney.



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Daily Life in Bible Lands, by Albert E. Bailey.

The title, the mechanical makeup, the liberal supply of illustrations, together with the assurance that the author has paid no less than nineteen personal visits to Bible lands, all give promise of a treatise of rare value. But when settling down to read the volume, it is distressing to find the first chapter occupied entirely with speculations about a supposed "old-stone age" that began no less than 1,500,000 years ago! It is equally painful to read that Abraham was merely the personification of a tribe or clan—an idealized figure created more than a thousand years after he was supposed to live. Nor is one's peace of mind restored by the information that the book of Daniel is a work of fiction! But one's inner state rises to the point of indignation at the studied contempt shown our Lord Jesus Christ, who is, after all, the central figure of all Bible lore. Only one slight reference is made to Him, a supposed incident in His childhood, which, by its manner of treatment, is not meant to add any luster to His name.

The author has unquestionably spent many years of toil in digging out valuable facts from the graveyard of antiquity, but he immediately smothered his treasure with a rubbish of radical criticism.

360 pages. 6 x 8 1/4 inches. Charles Scribner's Sons, New York. \$3.00. W.H.H.†

Baptists in the U.S.S.R., by J. H. Rushbrooke, D.D., LL.D.

This book has been written, says the author, in response to pressing and repeated requests for a statement of the reasons for the definite assertion by responsible persons in the United States and in Britain that religious freedom, as understood in the English-speaking world, is not yet found in the U.S.S.R. There is nothing in the book to provide fuel for isolationist groups, he insists. The Baptists have benefited from the Soviet Revolution, he says. The author, the president of the Baptist World Alliance, has had contacts which he believes authenticate all of his statements.

16 pages. 4 1/2 x 7 1/4 inches. Broadman Press, Nashville. 10 cents. W.F.

The Promise of His Coming, by C. F. Hogg and J. B. Watson.

As an aid to the proper interpretation of prophecy, the writers provide an excellent chapter, giving seventeen principles of exegesis. They then apply these to a consideration of the Scripture regarding the second coming. In surprising and satisfying

detail for such a brief book, they present "the main burden of prophecy" and apply the truth to Christian living. They teach the premillennial, pre-rapture coming of our Lord.

104 pages. 5 x 7 1/2 inches. Pickering and Inglis, London. \$1.50. H.L.L.

Youth in Quest of Truth, by William A. Mierop.

Anyone who works with adolescents knows that they are interested in knowing the truth and that they want explanations that meet the demands of the intellect. The author, himself a young man, has successfully dealt with these problems in his own ministry. In this book he treats such subjects as "The Truth About God," "The Truth About Jesus," "The Truth About the Bible," and "The Truth About Heaven and Hell." There are nine well written, clearly worded chapters, absolutely true to the Word of God and replete with cogent illustrations. Young people's workers will welcome this book as a basis for simple doctrinal studies.

79 pages. 5 1/4 x 7 3/4 inches. Zondervan Publishing House, Grand Rapids. 50 cents. H.I.N.

The Annotated Pocket New Testament.

This is the New Testament in the Authorized Version put out in a series of pocket-size booklets, with introductions to each Bible book, an outline, and explanatory footnotes based on the Greek text, by Theodore Graebner, a Lutheran scholar. Part Six contains II Corinthians and Galatians (45 pages); Part Seven, Romans and I Corinthians (75 pages).

4 1/2 x 7 inches. Concordia Publishing House, St. Louis, or Walther League, Chicago. 25 cents each. K.S.W.

Will There Be a Millennium? When and How? by Arno C. Gaebel, D.D.

This booklet is ably introduced by Allan A. MacRae, professor in Wilmington, Del., and gives in clear terms the scriptural grounds for expecting a thousand years of blessedness for this long afflicted earth, when Christ and His resurrected saints will take the kingdom, and that this period of divine good for the weary nations will be ushered in by the return of our Lord in judgment upon those systems and conditions on earth which are the causes of the world's unhappiness. It is a timely rejoinder to the recent emphasis on Amillennialism.

82 pages. 4 1/2 x 7 3/4 inches. "Our Hope," New York. 50 cents. M.I.R.

After the Ball, by U. E. Harding, D.D.

This book, by an evangelist of considerable experience, is an exposé of the evils of dancing. The author does not hesitate to use plain talk, and brings into the open that which should prove a warning to the unwary.

57 pages. 5 1/4 x 7 1/2 inches. Zondervan Publishing House, Grand Rapids. 35 cents. J.F.H.

His Love—Greatest Thing in the World, by Norman B. Harrison.

In this booklet we find the simple, the sublime, the spiritual, and the scholarly. It is intended to be suitable for a gift "at a time when love is failing, etc."

The author deals intelligently with the two New Testament Greek words for love—*philein* and *agapan*. He points his meditations with quotable poetry and hymns. Introducing his chapters with Scripture dealing with love, he closes with four pages

of the sublime poetry of love. 48 pages. 5 x 7 1/2 inches. The Harrison Service, Minneapolis. 25 cents. J.H.C.

Arnold's Practical Commentary for 1944, by B. L. Olmstead.

This increasingly popular study of the International Sunday School Lessons is now in its fiftieth year. Its success is merited, for it provides a well planned and carefully prepared discussion of each lesson—so arranged, illustrated, and departmentally developed as to be of real help to the teacher. It is conservative, true to God's Word, and has a good spiritual emphasis.

239 pages. 6 x 8 1/2 inches. Light and Life Press, Winona Lake, Ind. \$1.00. H.L.L.

The Life of John Calvin, by Albert Hyma.

A study of the life and works of John Calvin, planned to give the average Christian reader a proper background for the interpretation of the religious, economic, and political views of the man who, in the author's judgment, had a far greater influence on America than any other European. Dr. Hyma's chief purpose is to correct the impression that Calvin was "a conceited dictator." He is partially successful, but his fairness as a historian leads him to present the unfortunate weakness of this man who was nevertheless, by God's grace, a great and distinguished servant of the Lord and of his fellow men.

118 pages. 5 1/4 x 7 3/4 inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50. H.L.L.

Henry Ponsonby, by Arthur Ponsonby.

Queen Victoria's private secretary for twenty-five years left a mass of correspondence and diary notes from which his son has prepared this informing and interesting study of the times of Victoria. The book reveals the stature and ability of her secretary and also opens up the personal background of the Queen's reign. Determined as she was, and often difficult, her secretary served as an intelligent and kind intermediary between her and her people. Of special interest is the account of her relations with William E. Gladstone. This reviewer enjoyed her frank reactions to the list of proposed preachers for Osborne House prepared by the Dean of Windsor. Of seven distinguished men, only one was a "good" preacher; one was good but "too long"; the others were marked "most disagreeable preachers, and the Queen wonders the Dean could mention them."

425 pages. 5 1/2 x 8 1/2 inches. Macmillan Company, New York. \$3.75. H.L.L.

Children's Games from Many Lands, compiled by Nina Millen.

This practical handbook of games from all over the world should prove valuable to Bible teachers during the study of mission countries. Two hundred and sixty-two games from fifty-five countries have been gathered from missionaries and natives who have had personal experience with child life abroad. Twenty-six are singing games with music. All are clearly described.

214 pages. 5 1/2 x 7 3/4 inches. Friendship Press, New York. \$1.00. L.E.L.

Divine-Human Encounter, by Emil Brunner.

This book consists of six lectures delivered at the University of Upsala, Sweden, in 1937, by Dr. Brunner. It has as its aim the making clear of the relationship between the objective and subjective in the Christian faith, or what happens in the personal encounter between the Creator and the human creature. "When God meets man, Christian truth comes into being," according to the statement of the translator.

It is not easy to follow the author, as his style is somewhat involved. One example cited is "objective-subjective antithesis." Just what this connotes is difficult to grasp. Lack of clearness in some cases may be due

†Dr. William H. Hockman.

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to the difficulty of translating the exact idea of the writer. However, several definitely objectionable things are set forth in the book. The author states that God calls man into existence out of nothingness even though in doing so He uses material which He has prepared previously (p. 49). This seems a strange way of creation by using previous material. "God first creates for Himself a counterpart of Himself" (p. 52). Counterpart means something to complete another. Certainly we do not recognize that God is completed by man. It is the judgment of the present reviewer that such teaching should be refused.

207 pages. 5½ x 8 inches. Westminster Press, Philadelphia. \$2.50. P.B.F.

Religion of Tomorrow, by Professor John E. Boodin.

This book purports to have been written to help thoughtful souls in a time of crisis to understand more clearly and to enter into religious life. It consists of four parts: "The Consciousness of the Divine," "The Creative Present," "Love and Insight," and "Creation and Destiny."

Much of the terminology of this book is according to Christian thought, but the thought does not always fit the terminology. The author leaves us under the impression that humans come into Christian consciousness through ascension from the level of the savage and the brute. The Bible account makes it quite clear that man was created in the likeness and image of God: that he for a time lived in free and vital fellowship with God, and that he fell from this high level to the low level in which he is now found. The Bible makes it further clear that the way up from the low level to fellowship with God is through the redemptive work of Jesus Christ. The question remains, therefore, as to whether we are to have our thought determined by the revelation of God as given in the Holy Scriptures, or as to whether it is to be determined by so-called philosophy of evolution.

This fundamental issue must determine as to whether this book is to be accepted.

189 pages. 6 x 9 inches. Philosophical Library, New York. \$2.50. P.B.F.

Christ for America, by Horace F. Dean.

The author has written a complete handbook on mass evangelism. It includes a chapter by Evangelist Hyman Appelman, and a chapter by George T. B. Davis, formerly associated with the work of Dr. R. A. Torrey, Charles M. Alexander, and others in connection with revivals.

This book is very practical and deals with details concerning a nation-wide campaign for union evangelistic services, whether in cities or other communities.

80 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. \$1.00. J.F.H.

Wingspread, by A. W. Tozer.

It is high time for another life story of Dr. A. B. Simpson, founder of the Christian and Missionary Alliance. In *Wingspread* we have that volume.

To understand this book one must keep in mind that the author intended it to be "no defense, no uncritical eulogy, but a fair and frank portrayal." The subject, the late Dr. A. B. Simpson, is a hero, yet the writer does not yield to hero-worship. Here we find interpretative biography in captivating style.

The title of the book suggests the author's conception of a broad and lofty life. So he gives us a study in spiritual altitude. Mr. Simpson is classed among "the strong eagles of the kingdom, the prophets, the apostles, the reformers, and the revivalists. These fly high and see far, and that they are not understood is no great wonder."

The author is to be commended for his deep research over a wide range. We enjoy his power of description as seen in such a passage as that which portrays Dr. Simpson preaching. It is not overdone, as those who hung upon Dr. Simpson's words will testify. The courageous if critical humor of the author comes out as he refers to the Christian and Missionary Alliance as "the only such body on the face of the earth that does not know what it is." Versatility and breadth of erudition mark this work. It is

rich in figures. It ever aims to be free from garnish and flattery. It brings to the attention of this generation the real Albert B. Simpson. It makes crystal clear that he was consistent and sane in his practice, preaching, and theory of divine healing, and generous toward his enemies.

Those who are minded to read a detailed life of A. B. Simpson may yet go to the work so carefully written about a fourth of a century ago by Rev. A. E. Thompson, with chapters by Dr. James M. Gray, and others. But in this new work we have a fresh picture painted by an artist who has had the advantage of the appraisal of a generation of time, and who knows that his subject is glorious to behold even if he does "leave the warts in."

143 pages. 5½ x 7¾ inches. Christian Publications, Inc., Harrisburg. \$1.00. J.H.C.

Even at the Door, by Col. F. J. Miles' D.S.O., O.B.E., V.D.

The secondary title of this volume is "The Coming King and Kingdom," which indicates more clearly that the subject matter deals with the second coming of our Lord. This is a worthwhile book and deserves a wide reading. We may say that it opposes a partial rapture of the Church; also that there is ample evidence of thorough and thoughtful study of the subject.

142 pages. 5 x 8 inches. Russian Missionary Society, Chicago. \$1.25. G.S.

A Voice from Beyond and Other Poems, by Philip E. Howard.

The author is well known among evangelical Christians as the president and publisher of the *Sunday School Times*. This little book contains thirty lovely poems on a variety of subjects, all pervaded with a spirituality and depth that will find a warm response in the hearts of Christians. Mr. Howard combines unusual insight into the human soul with a close acquaintance with spiritual verities, and he has a marked gift of expression. We like particularly the poems entitled, "David Wood at the Organ," "The Wayfarer," and "The Home Call." We recommend this little collection of verse and suggest that it would be a suitable and appreciated gift volume.

63 pages. 4½ x 6 inches. The Sunday School Times Company, Philadelphia. 50 cents. H.I.N.



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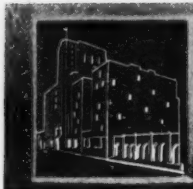
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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Jan. 9-16, Bible conference, Shenandoah Presbyterian Church, Miami, Fla.

Dr. William Culbertson, Jan. 15, 16, First United Brethren Church, South Bend, Ind.

Dr. Wilbur M. Smith, Jan. 9-16, Shenandoah Presbyterian Church, Miami, Fla.

Dr. Warren Filkin, Jan. 17, Christian Business Girl's Association, Chicago, Ill.

Dr. G. Allen Pleece, Jan. 15, Youth for Christ, Inc., Indianapolis, Ind.

George S. Schuler, Jan. 2, Baptist Tabernacle, Atlanta, Ga.; Jan. 4, Bob Jones College, Cleveland, Tenn.

Wendell P. Loveless, Jan. 29, Youth for Christ, Inc., Indianapolis, Ind.

RECENT SPECIAL SPEAKERS

Arnold Gruningen, Jr., chairman, Christian Business Men's Committee, San Francisco, Calif., and vice-chairman, Christian Business Men's Committee, International; Mrs. Helen Duff Baugh, chairman, Christian Business Women's Council of America; Mrs. E. M. Leech, missionary, China Inland Mission; Roscoe C. Coen, Presbyterian missionary, Seoul, Korea; Harry Owen, missionary to China; Carl J. Tanis, Sudan Interior Mission; Raymond Ross, missionary to Brazil; Rev. Joseph W. Johnston, Pasadena, Calif.; C. C. Denham, Interstate Narcotic Association.

FROM FIELDS AFAR

Alice Unkefer '42, and Ruth Butts '42, have arrived safely at the language school of the Sudan Interior Mission at Minna, Nigeria, Africa. They were nearly four months en route. They had a stopover of six weeks in Lisbon, Portugal, and a stay of four weeks at Matadi, on the Congo River. They will be grateful for the prayers of Christian friends as they begin their language study.

Frank Pickering '26, reports the conversion and baptism of a Catholic priest in Cochabamba, Bolivia. At the baptismal service the priest gave his testimony to a great crowd, largely composed of unbelievers. Mrs. Pickering met the priest's family while she was in La Paz, and they are glad he is saved. They are much interested in the gospel themselves, although it is new to them.

Jesse A. '29, and Mrs. Warnken (Alice Thurston '30), write from Bria, Oubangui-Chari, in French Equatorial Africa, about

special meetings being held by a new native evangelist and his wife. Two persons who accepted Christ brought their fetishes to the meeting place, and publicly destroyed them.

Bernice Balzer '40, is rejoicing over the prospect of an early sailing to Africa under the Sudan Interior Mission, for work in Africa with the Moslems. She was accepted by the council on Sept. 2. The Lord has provided all the support. Until she sails, her mailing address is 115 Maple St., Bangor, Maine.

Mary Elizabeth Linquist '42, is rejoicing over her progress in language study in San Jose, Costa Rica. She has been there since last March. She is teaching in a school for missionaries' children.

John D. McKay '42, a missionary in Santa Marta, Magdalena, Colombia, S. Amer., is already bringing messages in Spanish. He writes of going each Sunday morning to a little town called Bonda. This work was started about the third week of April as the result of the testimony of one of the women believers who moved there. Since that time, about fifteen professions have been made. All of them are poor, and they work hard to get enough money for a Bible or Testament. When they buy their own, they appreciate it the more.

WITH THE ARMED FORCES

Chaplain Gilbert Johnstone '32, on leave from the Pard Place Baptist Church of Aurora, Ill., has left for overseas duty, according to word recently received. His new address is: 0-517034 Hq. and Hq. Squad, 60th Air Depot Group, APO No. 4927, c-o Postmaster, San Francisco, Calif. He writes that the men are eager for the gospel. They asked for copies of the New Testament and Bible. Each man and officer has been supplied with a Bible. The services are well attended by the officers, as well as by the enlisted men. Many souls are being saved.

Maynard William Tollberg '41, who was killed in action in the South Pacific on Jan. 30, was awarded a Navy cross and a purple heart, posthumously. He was thirty-six years old. His wife, who lives in Chicago, received the awards recently.

STUDENTS OF OTHER DAYS

Clifford C. Hill '37, has recently taken up work as pastor of the Evangelical Mission Covenant Church at Boulder, Colo. He was formerly pastor at Bay City, Mich. It is hoped that his wife, who was Dorothy Ferwerda '38, will improve in health in Colorado.

Wesley A. Carlson '42, and Mrs. Carlson (Norma Knee '42) have moved to Escanaba, Mich., where he has accepted the call of the Evangelical Mission Covenant Church.

James Russell '38, and Mrs. Russell (Darlene Wall '38) are back in the United States after a safe journey by plane from Venezuela. They are staying near Kewanee, Ill.

J. Frederick Rake '04, recently celebrated his fortieth anniversary in the ministry. He has been pastor of the First Baptist Church of Evansville, Ind., for almost twenty-eight years. During his pastorate, he has led in the erection of the new church building, and has watched a Bible class grow until it has an average attendance of 300. The class has built a tabernacle of its own in which to meet.

F. Leon Furrh '40, has recently closed his work as pastor of the First Baptist Church of Sparland, Ill., and he and his wife '39, have moved to Abilene, Tex., where he will study at the Hardin-Simmons University. During his three-year pastorate at Sparland, the membership of the church increased, and numerous church property improvements were made.

Robert McMullen '42, was ordained to the gospel ministry October 22. He is associate pastor of the Tabernacle Baptist Church of Little Rock, Ark. His wife (Berniece Woodrum '42) is the organist of the church.

Carl E. Anderson '27, reports the blessing of God upon his work as pastor of the First Presbyterian Church of Bloomsburg, Pa. During his pastorate a thriving Sunday evening service has been started. In the first two months it grew to 146. On November 7, during a special effort, the evening attendance reached 400.

C. Allen Goss '37, has resigned his pastorate at the West Grand Avenue Baptist Church, Decatur, Ill., to become a chaplain with the armed forces. Mrs. Goss (Geraldine Greek '37) and their son, Allan Stewart, accompanied Mr. Goss to Boston, where he will take special training at Harvard University.

Raymond C. Bauden '32, recently began his work as pastor of the Congregational Church at Emerald Grove, near Janesville, Wis. Since graduating from the Institute he has received his B.A. degree from the University of Wisconsin, and his B.D. degree from the seminary at Oberlin, Ohio. While at Oberlin, he had pastorates at Elyria and Claridon, Ohio. He and his wife have two children, Mary Elizabeth, nearly four years old, and Paul, who will soon be three years old.

Archie A. Ross '23, and his wife (Dora H. Schmidt '18) write of the blessing of God upon their work at the First Presbyterian Church of Bedford, Iowa. The four Protestant churches there—Methodist, Christian, Baptist, and Presbyterian—co-operate in planning special pro-

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grams throughout the year, they report. Their oldest child is now a student in the United Presbyterian College in Tarkio, Mo.

William R. Grant '43, accepted the unanimous call of the North End Community Church of Sioux Falls, S.D. The field appears promising to him, with its opportunities for young people's activities, mission work, jail visitation and street meetings. He hopes to work among the servicemen in a large army air base there.

Yutaka David Nakagawa '43, chairman of the Nisei Council of the Granada Christian Church, Amache, Colo., writes of the large crowds they are having in the Sunday school there. Grace De Camp '36, will soon be working in the camp among the children. Miss De Camp was born in Korea, where her parents were missionaries. Her plan to labor as a missionary under the Scandinavian Alliance Mission in Japan was interrupted by the present war.

Proctor Davis '42, and Mrs. Davis (Rae Pommer '42) have been working since February with the New York Jewish Evangelization Society in the heart of the New York ghetto. The only resident missionaries, they have their apartment on the third floor of the mission building, at 56 Second Ave., New York, N. Y.

Jeanette Saldin '42, is happy in her work in northern Minnesota under the Oak Hills Fellowship, Bemidji, Minn. She teaches K.Y.B. classes in the rural schools in the wintertime, and vacation Bible schools in the summertime.

Helen L. Connett '42, is working with the Rural Bible Crusade in Iowa. Out of ninety-nine counties in Iowa, school superintendents of only twenty-seven of them have granted permission to visit the schools.

George Rothery '41, and his wife (Carol Stockton '42) are rejoicing over the fact that the debt on the First Baptist Church of Plymouth, Mich., where he is pastor, has been reduced steadily.

Edward Martin '42, and his wife (Evelyn Rhoads '42) were in Chicago recently, telling of further triumphs of the grace of God in the army camps in Virginia, where they have been working. They were soon to leave for the Southland for an extended evangelistic tour in camps.

Marion Irwin '42, is rejoicing in the progress of his work in Superior, Neb., where he is a missionary worker in full charge of the United Presbyterian Church. The people of the church were as sheep without a shepherd, but God has helped, and the work is growing.

John Aseltine '42, and his wife (Doris E. Powell '42) are working in the foothills of the Ozark Mountains. They have two little country churches near Jack, Mo., and also hold meetings in the school-houses and conduct vacation Bible schools. They are happy with their little daughter, Elizabeth, born May 19.

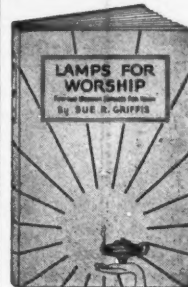
Paul Wegmueller '40, and Mrs. Wegmueller (Madalyn S. Summer '42) are at the Methodist church in Olivehurst, Calif. He is pastor. Recently, during special meetings, Nelda Cooper '42, was pianist and Esther Raisaner '38, gave special musical numbers. Miss Cooper has just reported for active duty in the Navy

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BIRTHS

To **R. Dale Cunningham** '42, and **Mrs. Cunningham (Anna Epp '41)**, a daughter, **Ruth Anne**, Sept. 23, at Rapid City, S.D.

To **Fay Demarest** '42, and **Mrs. Demarest (Eleanor E. Doorenbos '42)**, a son, **Lowell Howard**, at Fairbury, Ill.

To **William Kuhnle** '35, and **Mrs. Kuhnle (Edna Stephenson '30)**, a daughter, **Joanne Margaret**, Oct. 5, at Milwaukee, Wis.

To **Frank Brower** '37, and **Mrs. Brower (Irene Roberts '39)**, a son, **Paul Stanley**, Oct. 27, at Lima, Ohio.

To **U. F. Ketcherside** '38, and **Mrs. Ketcherside (Ida Mae Rowe '38)**, a daughter, **Helen Ida**, Nov. 11, at Chicago, Ill.

To **James R. Irish** and **Mrs. Irish (Marjorie McNiece '42)**, a daughter, **Phyllis Ann**, Oct. 28, at Gary, Ind.

To **E. A. Lustig** '34, and **Mrs. Lustig (Kathryn Tuinstra '33)**, a daughter, Oct. 12, at Chicago, Ill.

To **James E. Russell** '39, and **Mrs. Russell**, a son, **Samuel Dick**, Nov. 2, at Mexico City, Mex.

To **Melvin D. Kaiser** '41, and **Mrs. Kaiser (Leona Kietzman '41)**, a daughter, **Darlene Rae**, Nov. 4, at Chicago, Ill.

To **L. Marlin Olsen** '41, and **Mrs. Olsen**

(**Gladys Tobiason '40**), a son, **David Le-land**, Nov. 23, at Portland, Ore.

To **Clarence C. Bennett** '40, and **Mrs. Bennett (Gladys L. Ott '40)**, a daughter, **Judith Ann**, Sept. 29, at Foley, Ala.

MARRIAGES

Donald John Kennedy '42, and **Joan Jans**, Oct. 30, at Evanston, Ill.

Harold Kuzee and **Eva J. Haddad** '43, Oct. 16, at Kalamazoo, Mich.

Alpheus J. Howard and **Ruth N. Aikin** '41, Oct. 23, at Lansing, Mich.

William R. Pencille '42, and **Harriet Carlsen** '43, Sept. 4, at Rochester, Minn. **John Schellenberg** and **Alice Landis** '42, Oct. 23, in Africa.

William R. Grant '43, and **Glenna Marie Kielhorn** '42, Sept. 14, at Ridgway, Ill.

DEATHS

Myrtice Jane Holbrook '40, went to be with the Lord after a long illness, Sept. 22, at Atlanta, Ga.

Mrs. J. C. Fulton (Auleen B. Rhodes '23) died Oct. 24, in the Jameson Memorial Hospital, New Castle, Pa. She was the wife of the pastor of the Portersville and Mountville (Pa.) congregations. She had followed evangelistic work, acting as pianist and children's evangelist for the George Dibble and Bob Jones evangelistic parties and others.

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	WPAD	Paducah	1450	10:45 A.M.	Sat.
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Minn.	WDGY	Minneapolis	1180	9:00 A.M.	Sat.
				9:30 A.M.	Alternate
N.Y.	WKNY	Kingston	1500	9:30 A.M.	Sun.
	WWRL	Woodside	1500	8:45 P.M.	Sun.
N.C.	WFNC	Fayetteville	1370	9:45 A.M.	Sat.
	WCTC	Greenville	1500	7:45 P.M.	Wed.
N.D.	KGCU	Mandan	1240	5:45 P.M.	Thur.
Ore.	KODL	The Dalles	1230	8:15 P.M.	Sat.
	KWRC	Pendleton	1200	2:15 P.M.	Sun.
S.C.	WAIM	Anderson	1200	7:30 A.M.	Sat.
	WCOS	Columbia	1370	10:30 A.M.	Sun.
S.D.	KGFY	Pierre	630	4:00 P.M.	Sat.
Tex.	KGNC	Amarillo	1440	8:00 A.M.	Mon.
	KSAM	Huntsville	1400	10:45 A.M.	Fri.
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WDLm

47.5 Megacycles
(Frequency Modulation)



Radio Ensemble, with music supervisor Don Hustad directing.

THE DEDICATION OF WDLm

THE vocal ensemble was in place. The last minute preparations were complete; then came a pause for prayer. Hearts beat faster after the ten-second warning, and, as the clock indicated 8:00 P.M. on the memorable evening of November 1, the voice of Wendell P. Loveless, radio director, greeted the listening audience with these words: "Good evening, ladies and gentlemen. This evening the Moody Bible Institute has the privilege and pleasure of sharing with you the dedication of a new station, WDLm."

At last the long anticipated event has become a reality! Moody Bible Institute's frequency modulation station has been formally dedicated to the Lord. The Federal Communications Commission granted the Institute a construction permit to erect an FM station in April, 1941. A 50,000-watt transmitter was ordered, but then came December 7, 1941. The order

could not be filled. Substitutions have been made, however, and a 1000-watt transmitter has been installed at Addison, Ill. It was this transmitter that was dedicated November 1. The program was held in Studio B with more than a score of radio staff and student ensemble members taking part.

After the greeting, the dedication program continued as Mr. Loveless explained, "Since the call letters stand for Dwight L. Moody, it is appropriate that the ensemble chooses for its first hymn, 'The Sands of Time Are Sinking.'" This was one of Mr. Moody's favorite songs.

Then H. Coleman Crowell, vice-president of the Institute, in a brief survey, told how frequency modulation was invented, and pointed out its main advantages: freedom from static, freedom from electrical interference, improved naturalness of tone, and freedom from interstation interference or fading.



Dr. Houghton giving dedicatory address, Mr. Loveless standing by.

According to Mr. Crowell, one serious limitation of WMBI is that it must cease broadcasting at local sunset in Chicago. Thus, it never reaches an evening audience. However, with WDLm, "the little sister of WMBI," the Radio Department of the Institute is authorized to operate on an unlimited time schedule. The evening hours of broadcast over WDLm are now from seven to nine o'clock. After the war, when FM sets are again on the market, it is planned to lengthen the period.

Dr. Will H. Houghton's contribution to the program was the dedicatory address. Using Mark 2:1-12 as his text, he emphasized how the sick man was brought to Christ by his friends, who used *all their facilities* in order to obtain the happy result. FM can be used in the same manner, Dr. Houghton pointed out, and then added, "We want to present it to Christ for the purpose of winning men to Him—for bringing men into the presence of Jesus."

The dedicatory prayer, by Dr. William Culbertson, dean of the Institute, echoed the theme of the hour. "We present to Thee that which has been in thought, in desire, and in the hearts of many . . . Wilt Thou direct Thy servants in charge of this ministry. It is not ours to dedicate in reality what is all Thine. All the skill in this particular field is from Thee. All of us who have any part in the broadcasts are Thy creatures, who move, live, and have our being in Thee. Yet Thou dost permit us to offer to Thee that which is really Thine. Keep this offering and use it."

WMBI—Sun., 8:00 A.M. to 5:45 P.M.;
weekdays, 7:00 A.M. to 5:45 P.M.

WMBI and WDLm PROGRAM SCHEDULE

WDLm—Sun., 8:00 A.M. to 5:45 P.M.;
7:00 to 9:00 A.M.; weekdays, 11:00
A.M. to 5:45 P.M.; weekends, 10:00

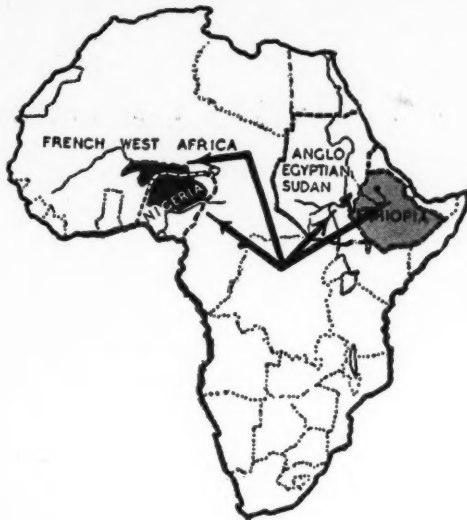
Angelus Trio	Sun.	5:15 P.M.
Bible Reading	Sun.	8:45 P.M.†
Brass Quartet	M.	4:45 P.M.
Bread of Life	M. to F.	9:00 A.M.*
Cathedral Hour	Sun.	3:00 P.M.
Chapel Service	M.	8:15 A.M.*
Chats from a Minister's Library	Th.	1:00 P.M.
Cheer Up!	Tue.	9:45 A.M.*
Child Evangelism Fellowship	W.	11:00 A.M.
Children's Bible Hour	Sat.	10:00 A.M.*
Chorus Time	W.	11:15 A.M.
Classic Album	Th.	3:30 P.M.
Continued Story Reading	Tue. to F.	11:30 A.M.
Dean's Quarter Hour	F.	4:00 P.M.
Editor Speaks, The	Sun.	1:00 P.M.
For Women Only	Th.	4:00 P.M.
Friday Morning Songsters	F.	11:00 A.M.
From a City Tower	Tue.	4:15 P.M.
Gems of Melody	Sat.	7:00 P.M.†
Girl's Glee Club	Tue., Th., Sat.	5:15 P.M.
Golden Nuggets	Tue.	4:00 P.M.
Good News	Sun.	10:00 A.M.*
Gospel Hymn Memories	Sun.	3:45 P.M.
Government Information	Sat.	12:30 P.M.
Grace Notes	Sun.	8:30 A.M.*
Great Sermons of Yesterday	Sun.	1:30 P.M.
Hebrew Christian Broadcast	F.	4:30 P.M.
Home Hour	W.	10:30 A.M.*
Hymns for the Home	M. to F.	12:15 P.M.
Hymns from the Chapel	weekdays	12:15 P.M.
Hymn Sing	weekdays	12:15 P.M.
Hymns You Love to Sing	W.	4:30 P.M.
Keyboard Harmonies	F.	4:45 P.M.

*WMBI only. †WDLm only.

Komfort Korner	M., W., F.	5:00 P.M.; 8:00 P.M.†; Sat., 4:00 P.M.
K.Y.B. Club	Sun.	2:00 P.M.
Latin Americana	W.	12:30 P.M.
Lest We Forget	M.	12:30 P.M.
Let's Praise Him	Sun.	8:00 A.M.
Living Water	M. to F.	1:00 P.M.
Mail Bag	Sat.	2:30 P.M.
Male Quartet	F.	4:15 P.M.
Master Works of Music	Sat.	1:30 P.M.
Melody Time	weekdays	7:35 P.M.†
Memory Gems	Tue.	10:15 A.M.*
Men's Voices in Song	Sun.	9:00 A.M.*
Message	Sat.	2:45 P.M.
Message to Israel	Sun.	5:00 P.M.
Midday Meditation	Th.	12:30 P.M.
Missionary Sketch	M., F.	9:30 A.M.*
Moments of Melody	M. to F.	1:30 P.M.; Sat., 4:30 P.M.
Moody Press	M.	4:00 P.M.
Morning Clock	weekdays	7:00 A.M.
Morning Meditation	Sun.	8:45 A.M.*
Morning Melodies	Tue. to Sat.	8:15 A.M.*
News	weekdays	8:30 A.M.*
News About Music	weekdays, 7:30 P.M.†; Tue., 12:30 P.M.	
News Summary	weekdays, 8:00 A.M.†; Sat., 12:00 M.	
No. 9 Elm Street	M., W., F.	10:15 A.M.*
	Tue., Th., Sat.	5:00 P.M.; M. to F., 8:30 P.M.†
Old Testament Stories	Sat.	9:30 A.M.*
Organ	M., W., F., Sat.	9:45 A.M.*
	weekdays, 8:45 P.M.†; Sun., 8:50 P.M.	
Organ Moods	Tue., Sat.	11:00 A.M.
Organ Prelude	Sun.	10:45 A.M.*

Organ Recital	Sun.	12:30 P.M.
Organ Vespers	daily	5:30 P.M.
Piano Classics	M.	4:15 P.M.
Prophecy Pointers	Tue.	4:30 P.M.
Question and Answer Time		
	W., 4:00 P.M.; F., 10:30 A.M.*	
Quiet Hour	Th.	11:00 A.M.
Radio Prayer Circle	M. to F.	10:00 A.M.*
Radio School of the Bible	M. to F.	2:30 P.M.
Rainbow Trio	Sat.	9:15 A.M.*
Religious News	M. to F.	2:00 P.M.
Sacred Varieties	Sat.	4:45 P.M.
Saturday Songsters	Sat.	3:30 P.M.
Scandinavian Service	Th.	4:30 P.M.
Scripture Thoughts	M.	4:30 P.M.
Shut-in Program	M.	10:30 A.M.
Singing Strings	Sat.	3:00 P.M.
Sketch in Dialogue	Tue., W., Th.	9:30 A.M.*
	Sat.	8:30 P.M.†
Solo Time	Sun., 9:45 A.M.*	8:30 P.M.†
Story Time for Boys and Girls		
	W., 4:45 P.M.; F., 12:30 P.M.	
Sunday Morning Service	Sun.	11:00 A.M.
Sunday School Lesson	Tue.	10:30 A.M.*
Sunday Sketch	Sun.	9:30 A.M.*
Teen-Age Bible Study	Sat.	9:00 A.M.*
Thoughts and Tunes	M. to F.	3:00 P.M.*
	weekdays	8:05 P.M.†
Tract League	Tue.	4:45 P.M.
Trio Time	Sun.	10:30 A.M.*
Verse by Verse	M. to F.	1:45 P.M.
Voice of the Novachord	Sun.	1:15 P.M.
World-Wide Missions	Th.	10:15 A.M.*
Young People's Hour	Sun.	4:00 P.M.
Your Church School	Sat.	11:30 A.M.

Moody Monthly



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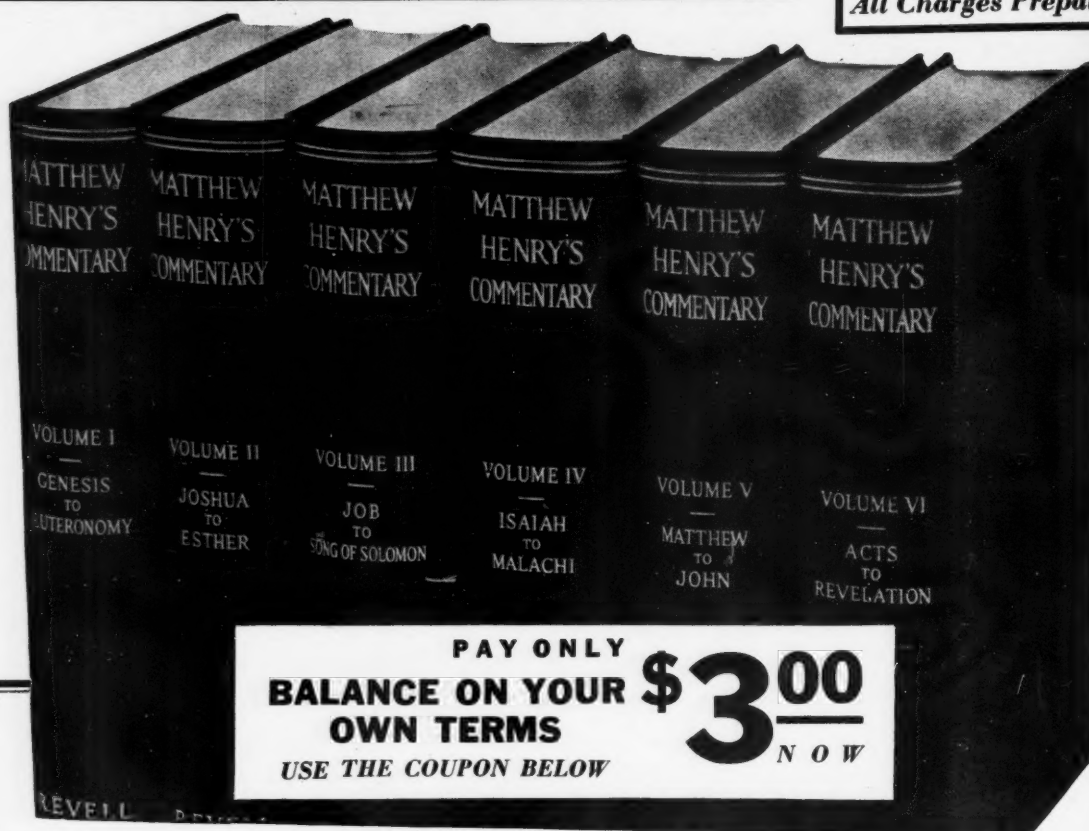
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